



the Chaplain



The Ministry of the Laity
by *William H. McKinney*



The Layman Looks at the Chaplain
by *Bruce C. Clarke*



A Plea for Honesty
by *Jack H. Manley*



Should I Make My Child Go to Sunday School?
by *Mary E. Venable*



The United States Christian Commission
by *James O. Henry*

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AUGUST 1963

the Chaplain

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A JOURNAL FOR PROTESTANT CHAPLAINS

Vol. 20, No. 4 • August 1963

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MEMBER OF THE ASSOCIATED CHURCH PRESS

The Chaplain is published bimonthly by The General Commission on Chaplains and Armed Forces Personnel, an official co-operative agency representing 33 denominations (with a total membership of more than 30 million) in a liaison capacity with the federal government in matters affecting (1) the chaplaincy of the Armed Forces and the Veterans Administration and (2) the moral and religious welfare of Armed Forces personnel. Printed in the U.S.A.

Subscription rates to civilians and chaplains not on active duty: \$2.00 a year (6 issues); 35¢ a copy.

Editorial office: 122 Maryland Ave., NE, Washington 2, D.C.

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*All scripture quotations, unless otherwise designated,
are from the Revised Standard Version of the Bible.*

THE FITNESS AND EFFECTIVENESS OF CHAPLAINS

ONE of the actions of the General Commission at its spring meeting was to direct its staff to prepare a survey of the various rating systems by which the armed forces and the Veterans Administration evaluate the fitness and effectiveness of chaplains. The survey is to be concerned with such items as the regulations, forms, procedures and mechanics of arriving at these efficiency judgments.

While there are some similarities in the performance reports of the separate services there also are significant differences.

It is widely accepted that the chaplains, as a group, have fared well under the present systems. Grade for grade, they tend to be rated with a generous hand. However, a small but continuing amount of adverse criticism is sufficient to warrant a closer look at the matter.

Very few individuals are well versed in more than one of these rating systems. There is no available comparative study of the subject. It has been said that the present structures are as good as can be expected, but few can base this view on firsthand knowledge.

This is without question a sensitive matter and one that moves quickly into the area of the subjective, since personal judgments and evaluations are basic to it. Few would deny the need for control instruments in the chaplaincy to maintain an acceptable level of competence and performance. However, while this traditionally has been considered a military administrative matter the churches have been concerned since the systems serve to prefer and promote certain chaplains and by-pass and eliminate others. The confidence of the churches in the wisdom and workings of these procedures must be based on knowledge of their theory and practice.

The total chaplaincy program is a shared effort between the government and the religious groups in America. The Chiefs and Directors of the separate chaplaincy services are administrators of programs and supervisors of personnel, but not military bishops with ecclesiastical authority. This distinction is understood and carefully regarded. However, the administrative needs of the military and the ecclesiastical concerns of the churches impinge at many points in the chaplaincy. The rating of chaplains as to their fitness and effectiveness is an important example of such mutual interest.

—A.R.A.

The Ministry of the Laity

THE forgotten individual in the life of the church is often apt to be the layman. Why are so many laymen not interested in the work of the church? One big reason is that too often the church lacks a vision of the potential power wrapped up in the ministry of the laity. Too often we have limited the power of God by feeling that God channels his power only through clergymen.

Wherever and whenever the *place of laymen has been recognized and lifted up in the thinking* of the church, there *has been a resurgence of power*. It was so in the beginning of the church and through its nineteen hundred years of history. And this is just as true for the church of today and the church of tomorrow.

Laymen in Church History

Harry Emerson Fosdick said a few years ago, "In recovering Christianity as a laymen's religion, we are getting back to the place where Christianity started." Jesus was a layman. He was not a priest. None of the apostles were priests. First-

century Christianity was a laymen's movement.

Among the early church fathers such men as Tertullian, Cyprian and Augustine were laymen. The last two of these became bishops because they were pressured into the position; but originally they were laymen. From the fourth century on and through the whole medieval period in church history, the powerful monastic movement was a lay movement.

The Protestant Reformation was largely a movement of the laity. Everybody knows this; yet hardly anyone realizes the place that laymen had in the Reformation movement. In England, the most exalted layman in the church was the king, who took the name the supreme governor of the church. John Calvin in Switzerland was one of the most conspicuous examples in history of a self-made theologian. He was not trained in religion. His studies were in the field of the humanities and jurisprudence. He was a lawyer who became a self-made theologian.

The Great Awakening, led by John Wesley and Whitefield and others, was a movement among lay people. The modern Sunday school movement, led by Robert Raikes, has been one of the greatest lay movements in the history of the church. The YMCA and the YWCA were movements among the laity. The Missionary Movement of the nineteenth century was led by laymen. David Livingstone was a weaver who became an explorer. William Carey was a shoe cobbler before going to India.

The Student Volunteer Movement, led by such outstanding men as George Williams and John R. Mott, was a laymen's movement.

Booker T. Washington, the Negro educator, Lord Shaftesbury, the British nobleman, and Albert Schweitzer, a musician, theologian and missionary doctor, are other well-known laymen.

Alexander Campbell was a farmer-layman, who had little formal training for being a clergyman. He became a theologian and writer through his self-study.

The church has always given honor to its leaders in the life of the church, particularly in exalting the names of the clerical leaders. However, we have often failed to recognize the significant part that the laity has played in the movements for advance in the life of the church. At the best, the laity in the church has been thought of as the flock. Always they were the object—never the subject; yet this one fact

stands out in the history of the church, that when the place of laymen has been exalted and lifted up, there has always been *renewal* in the *life* of the church.

A Theology of Laymen

Many things are happening in the life of the universal church which are forcing us to think anew of the place of the laity in the work of the church. What is a layman? The past tendency has been to define a layman in sociological terms. One definition suggests that the layman is one who "spends most of his working hours in a worldly occupation." But the World Council of Churches in 1954 at Evanston, Illinois, resurrected the great new term *laos*—*Theou*—"the people of God").

The Greek word *laos*, from which the word *laity* comes, means in the New Testament "all the Christians." And the Greek word *kleros*, from which our word *clergy* is derived, also is used in the New Testament to mean not a special order, but all the Christians. The distinction we make today between clergy and laity is not really known in the New Testament.

Biblically speaking, clergy and laity alike are "the people of God." However, the fishermen and tradesmen and tentmakers who made up the original body of Christians were hardly dead before the idea began to arise that some things were too sacred, some services too spiritual, for ordinary Christians to handle. Therefore, a special order of Chris-

tians developed and took over the word *clergy*. These were the persons who were considered to have the power to interpret the Word of God, to dispense the grace of God in baptism, and to handle the sacred elements in the holy sacraments. The clergy's monopoly of the church's ministry grew through the middle ages until laymen were reduced to mere recipients of God's grace from those ordained to administer it. Even the grace of forgiveness could come only through the clergy.

Martin Luther saw how far this church practice had departed from the original New Testament standard. One of the chief objectives of the Protestant Reformation was to restore laymen to their original status as "the people of God." It was Martin Luther who proclaimed "the priesthood of all believers."

We Protestants, as well as other branches of the Christian church, have departed in practice from the apostolic first-century conception. Professionalism has been brought into the church work to the point of paralyzing much of the lay activity. To be sure, we need thorough training for preaching and teaching religion, but we must remember that religious experience is one of the deep aspects of life. No one else can eat for us, or sleep for us. Likewise, no one else can believe in God for us or confess our sins for us.

The Ministry of the Church

Generally speaking, whenever we use the word *ministry* in the church

we usually apply it to the professional class known as the clergymen. Somehow we must rethink the term and get back to the biblical concept which applies the term to all the members of the church. One aspect of *ministry* is doing missionary work. Too often we have delegated missionary work to a select group of people when, in fact, every Christian has the responsibility to be a missionary. Likewise, every Christian has a responsibility to be a minister. Emil Brunner has said that "the Minister Church is finished." He is saying that the day when the only minister is the clergyman is past—the day is upon us when every member of the church has a responsibility to minister.

The Nature of the Ministry

The ministry of the church is *for the whole church—for the whole world*. It has two parts:

1. A Church-Directed Ministry

The pattern or norm of what the church should be in its church-directed ministry is to be found in the New Testament. (See especially Ephesians 4:4-7; 1 Corinthians 12:4, 12, 14, 27, 28; Romans 12:3-6.)

These passages of scripture make it quite clear that the structure of the church-directed ministry is determined by God himself; it is the gift of God through grace in Christ; it is inspired by the Spirit and is assigned or appointed by God. In addition to this truth, some other facts are plainly presented by Paul.

(1) There is a diversity of gifts.

There are many kinds of gifts such as that of being apostles, prophets, teachers, workers of miracles, healers, helpers, administrators, speakers in tongues.

(2) There is no such thing as the elite among the ministry of the church. Repeatedly, Paul stresses the basic equality of all members of the body of Christ.

(3) The variety of Christ's gifts to the members of his body are for one purpose: "for building up the body of Christ." The common good, to which each member contributes by fulfilling his unique capacity is the building up of the body of Christ, the edifying of the church.

The general membership of the church today does not think of itself as participating in a ministry or in the priesthood of the church. We have delegated the job of building up the body of Christ, quantitatively and qualitatively to a group of professionals, who are doing full-time Christian service. Because of this sharp distinction between the clergy and the laity in the matter of responsibility in fulfilling the ministry of the church, there is impotence on the part of the church itself. The church lacks conviction among its membership concerning its mission. The church has failed again and again to "get through" with its message to the people.

In a recent five-year period, the distribution of scriptures in the United States increased 140 per cent, reaching an all-time high of 9,726,391 volumes a year. People are

apparently buying and distributing the Bible at an unprecedented rate. Yet these same Christians are ignorant of it. In a survey, a group of church members were asked to give the names of the first four books of the New Testament. Result: 53 per cent could not even name one book.

Christianity is an activity (*churchianity*) and not a way of life for too many of its members. As one person wrote: "I am sure that my religious background is similar to thousands of others brought up in the typical middle-class background. My family belonged to the church much as one would belong to a club. That doesn't mean that they didn't devote a lot of time and work to its concern, but it was an activity and not a way of life."

Perceptive laymen sense that the church and sometimes its leaders have lost their sense of mission. They see this in the lack of urgency in preaching, which doesn't call for a verdict but settles for prudent behavior. Yes, the church is loaded with nominal members—genial, friendly folk, who are ignorant of the Bible and innocent of disciplined Christian commitment. They are sincerely but superficially Christians.

These conditions of the church today indicate that we have departed from the New Testament standard or norm. The result is that great masses of people in the church have come to think of themselves as pas-

sive recipients or objects of grace from the church, rather than as responsible subjects within and for the church. This has reduced the power of the church and we are unable to fulfill our mission.

There are those who contend that we should get back to the Reformation which emphasized the priesthood of the believers—that we should have a completion of the Protestant Reformation. On the other hand, others declare that the Protestant Reformation as it has expressed itself in the last four hundred years is not radical enough to bring about a renewal of the church and the fulfillment of its mission. Certainly we need to shatter the concept that the laity are to be just passive recipients. We need to shatter the idea that the clergy are the only ones responsible for ministry. Some persons suggest we do away completely with the words *clergy* and *laity* for they imply the existence of a superior clerical class of Christians and an uninformed and irresponsible group—the laity.

The role of the laity must not be limited to paying the bills, painting the building and ushering. They must be challenged and trained to become evangelists who *live* the faith. The most important work of a Christian layman is not carrying on the usual work conducted by the organized church as such. This is necessary, but his most important work is bringing “the power of the gospel to bear on ordinary life” in his everyday world of decisions and

activities, Monday through Saturday.

2. *World-Directed Ministry*

You'll find a simple summary of the church's world ministry in the famous statement of Paul in 2 Corinthians 5:18-20. Here Paul says: “God . . . through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us.” Here we see quite clearly that the ministry of the church to the world is directed toward reconciliation of the whole world to God and calls for the church's self-abnegation and self-sacrifice.

Any church that spends most of its time, attention or money on itself to the exclusion of concern for the world's needs is bound to be parochial and enfeebled. Those churches have again and again proved strongest which gave most to others.

The church is confused in that it has tended to equate its mission to the world with the function of its ministries for building up the body of Christ, the church. In other words, the enlargement and maturation of the church itself has often become the only mission of the church. The church is the goal of its own labors. The church is an end in itself. The church itself is the realm of God's kingdom that he came to establish in Jesus Christ. So the mission of the church is to bring

the whole world inside the church, or to turn the whole world into a Christian community. And this mission is to be accomplished through the traditional ministries of evangelization, preaching, teaching and organization.

It seems to be clear now to an increasing number of people that the world is neither going to be swallowed up by the church through evangelization, nor is it going to be transformed into the church by some kind of social gospel.

Part of the confusion seems to be that we think we can turn every Christian into a preacher or evangelist. This is one of the specialized ministries of the church. If this is the only ministry, we will have everyone preaching sermonettes to people of the world; but that will not reconcile a world that is alienated from God, that has not apprehended him.

The church is for the world. "The church does not exist for itself. It is not the final inclusive repository into which flows all the creation that God considers worth saving. It is the body of Christ through which He continues to be present. It is His agent with a task to perform, at His command and by His power."

"The church must cease being church-centered, self-centered and become world-centered" (Arnold B. Cone in *Ages of Reconciliation*). It must give up its self-consciousness as a separate community of men. It must lose its identity as it merges with the world.

The church has been self-centered. One of our great hymns says, "The church's one foundation is Jesus Christ her Lord. . . . From heaven He came and sought her . . . and for *her life* he died." Here is clear expression of selfish self-concern, with little of Christ's sacrificial compassion for the lost and lone.

The church is neither the source nor the end of the process of reconciliation of the world but it is the channel or the crucial link between God and the world.

The ministry of reconciliation is accomplished by the whole Christian community as its members live and act in every walk of life in the world. This means that every Christian is a priest, or minister, or agent, to whom the spirit of God is making his impact on the world. Wherever a Christian lives and whatever is his work or vocation, there God calls him to be the medium through whom his truth and love and life may be communicated in a world of human deceit, exploitation and enslavement. Every Christian is employed in "full-time Christian service," just as truly as a clergyman within the church. Every kind of work at any spot on the earth is a Christian vocation.

It is in this kind of witness to Christ for the reconciliation of the world that every Christian can and does make a witness in the world. *Wherever he lives, whatever he does, in every phase of his existence, the attitudes he assumes, the advice he gives, the spirit he injects, in the de-*

liberations and actions of individuals and groups with which he has a vital relationship, is an opportunity for him to help reconcile the world to God. "We live in a world of secularism, which means life is organized as if God did not exist" (Georgia Harkness in *The Church and Its Laity*). We live in a *God-alienated world* and in this hell of alienation, Christians who are members of the church attempt to help the world make decisions in the light of the truth of Christ which they exemplify and express by their lives.

It is through the laity of the church that the bridge or the contact with the world is made. The laity of the church dispersed in and through the world are really what they are called to be, *ambassadors for God*. A real uninterrupted *dialogue* between the church and the world happens through them. They form the daily repeated projection of the church into the world. They embody the meeting of the church and the world. Through them a dialogue occurs with the world. Dialogue means exchange. It means mutual communication and the church confronts individuals and groups of individuals with the truth of God revealed in Jesus. Thus individuals and groups in this God-alienated world are compelled to face up to the *crisis* or the difference between what the world stands for and that for which Christ stands. "One decides for or against Christ every day of his life in all his decision-making."

By this process of facing one crisis after another and being compelled to make decisions for the right way, which is the way of God and which is the will of God revealed in Jesus, the world is gradually changed. This process is a fulfillment of the mission of the church, which is the reconciliation of the world to God. Through this process we become *ambassadors for God*. He has entrusted to us the message of reconciliation and God is doing a continuing work for Christ through the church which is his body, in making his appeal through us as his ambassadors or representatives.

The ministry of the church is not a special function of only a part of the church. It is the whole church in action. It is the body of Christ of which we are all severally members, expressing Christ's concern for the whole world.

The risen Lord said, "Go ye into *all* the world." "Ye shall be my witnesses . . . unto the uttermost part of the world." There is no good reason why this may not be taken to mean *intensively* as well as *extensively*. Usually we have interpreted this injunction in a geographical sense, but there is a deeper sense, according to which it means *all phases of life, economic, political, cultural and domestic, must be deeply penetrated*.

Jesus used many figures of speech in speaking to his disciples. He called them the "salt of the earth," "the light of the world." He said that he had turned over to them

the keys of the kingdom. His work was that of being bread and water; the kingdom was like leaven. The variety of such terms is bewildering, but we gain a great and powerful insight when we realize what they had in common. Each represents some kind of penetration. The purpose of salt is to penetrate and preserve the meat; of light to penetrate and dispel the darkness. The purpose of keys to penetrate and unlock. Unless bread and water are partaken and penetrate, no kingdom comes. Leaven penetrates the lump and makes it rise. When the whole church, through its members, penetrates life, the effect is overwhelming. That is the function of the church, not to save its own life, but to penetrate common life and redeem it. That is why it is called a redemptive society.

Thank God for men's work in our churches. But an organization is

only a means to an end; just as the church is a means to an end. We exist to be *ambassadors of reconciliation of the world to God* through our organizations and as individuals. God is depending on us and makes his appeal to the world through us. "In this be thou faithful unto the end."

For further pursuit of ideas here expressed see the following books:

New Life in the Church by Robert A. Raines (Harper & Row. 1961. \$3.00)

A Theology of the Laity by Henrik Kraemer (Westminster. 1959. \$3.00)

The Church and Its Laity by Georgia Harkness (Abingdon. 1962. \$3.50)

The Company of the Committed by Elton Trueblood (Harper & Row. 1961. \$2.50).

AT YOUR SERVICE

Carousel Films, Inc., 1501 Broadway, New York 36, N.Y. has been named distributor of twelve films for youth originally presented on "Look Up and Live" T.V. Series, produced by CBS News. Keyed to the interest and level of older youth, these films are prepared for discussion groups, youth and adult meetings, and as a source for counseling. They cover the areas of human relations, guidance, youth culture and race relations. Titles in the "Sandpile" series are: Rebellion, Human Relations, Social Action, God and Prayer and Death. The remaining seven are: The Delinquent, Hipster and Square; the Square; the Four of Us Are Strangers; the Protest; the Up Beat, Down Beat; No Man Is an Island; an Act of Faith. Films sell for \$135.00 from distributor. They may be rented from film libraries. Films are excellent and highly recommended. The "Look and Live" Series of CBS is both stimulating and informing.

The Layman Looks at the Chaplain

DURING my forty-two years in uniform, I have had an abiding interest in the personnel I have been privileged to command, especially in the soldiers' moral and spiritual development.

I have often said, "God never made anything finer than a good soldier." I believe those who are charged with making good soldiers of our young men and women in the Army are certainly doing God's work.

Like most every other activity in a command, the spiritual ministry of our chaplains is greatly influenced by the so-called "command" interest. It is true that the specialist must carry on the detailed work but it is the commander who sets the stage for the chaplain to produce his best results.

Because of this, I published the following letter to the U.S. Army, Europe, soon after taking command.

SUBJECT: Attendance at Religious Services

TO: Each Major and Subordinate Command

1. The privilege of attending religious services is a part of our American heritage. This tenet was one of the most cherished ideals for which our forefathers fought and which since has become a part of the American way of life. Attendance at religious services has likewise become an honorable tradition in the military service.

2. As a result of personal observation it is my opinion that only a small percentage of our young soldiers are attending religious services. This is a sad reflection in these days when moral training is as necessary as tactical training. From a dedicated sense of moral purpose flows the will to resist oppression. Even with the best equipment and weapons, a soldier will be weak, if morally disarmed.

3. We have, throughout USAREUR, an excellent religious program. Services are available in our beautiful chapels, and in the field. Commanders will insure that, in garrison or field, every individual has the opportunity to worship.

4. While attendance at religious services is a matter of individual choice, it is to be noted that the example set by our friends, neighbors, and superiors has much to do with the manner in which we maintain this laudable custom. In communities where residents customarily attend church the newcomer will feel the impact of that collective influence. This is likewise true in military life. Where officers frequently attend chapel services, enlisted men also attend. An old axiom is as true today as ever: "Example is the schoolmaster of the world and some will learn at the feet of no other."

5. Guidance on the increase of chapel attendance has been given to all chaplains of this Command. Commanders are urged, particularly by example, to cooperate with the chaplains in this project.

S/ BRUCE C. CLARKE

General USA

Commander in chief

The chaplain is many things to many soldiers and their families. He is a teacher, counselor, confidant, community worker, adviser, spiritual guide, preacher, agent of the state in performing marriages, pastor, clergyman, and above all a spokesman and example for the moral and spiritual development of each young soldier who comes under his ministry.

In carrying out these roles he must draw on many abilities and virtues. He must have an abiding interest in people and must be able to project himself into the attitudes and ways of thinking of young men and women who for the most part are of the same age as our college students.

He accomplishes his results in many ways but his primary contact with his religious community is through his regular Sunday chapel service. It is here that the religious climate of command is established and the program announced for the coming week. If these services are well-attended, meaningful, positive, interesting, and well-run, the week's religious, moral, and character-building program is off to a good start.

The chaplain, especially if he is a Protestant, is not working solely with people of his own denomination. This complicates his work but in some respects broadens his outlook and his sphere of activities. However, it is a problem that the chaplain must solve when he comes in to the service.

A WORD about chapel services, which I put forth in a spirit of helpfulness. They are often conducted in such a way as to appeal mostly to the families. The hours of services are often set to be most acceptable to families and not to the soldiers in the barracks. They are often too long. The content of the sermons is not pitched to the audience, especially to soldiers. The music which the soldier likes is not selected to appeal to him. The hymns are often not familiar or easy to sing. These are cited as suggestions of ways in which the services may be pointed more toward the young soldier. I hasten to say that I do not wish to slight the families but I think in many cases the chapel services could be better balanced.

When I was commanding the 1st Armored Division and Fort Hood, Texas, about ten years ago, I visited the services at a different chapel every Sunday. We were at that time training many thousands of new soldiers for Korea. I required them to attend the chapel of their choice the first two Sundays on the Post. I hoped the services would attract them to continue.

I was impressed that the services varied greatly in effectiveness. I hoped to raise their effectiveness and hence the attendance. I thought I knew an approach to accomplish this.

When I was Assistant Commandant of the Armor School, members of the staff were constantly monitoring classes to determine the effectiveness of the instructor, detect procedures, techniques, delivery, speech habits, and the like, that could be corrected to improve the courses. Each instructor was to be informed about his most effective points.

A form was used to record the monitors' observations. One Saturday I called in a number of staff officers and gave each one a form and assigned him a chapel service to monitor the next day. The reports were to be shown to no one and were to be turned in to me personally on Monday. They were not to be signed by the monitors although they were willing to do so. I went over the reports and then forwarded them directly to each chaplain in a sealed envelope with a general comment that I hoped this would be of interest and assist him in doing an even better job.

The reaction was prompt. Personal letters of protest were written to the Chief of Army Chaplains. The Fourth Army Chaplain came from San Antonio to tell me I must not do such a thing. After he heard my side of the story and what I wanted to accomplish, he assembled the chaplains and talked to them. I was not present but I noted that the services showed a marked improvement after that experience.

The job of the chaplain is too important to allow complacency and half-hearted efforts to detract from his effectiveness.

I HAVE always considered the chaplain an important member of my staff. He has always had ready access to me. I have never placed him under the direct supervision of a general staff or another special staff chief. He has always been directly under the chief of staff or the executive officer. I consider this most important.

I would like to pay tribute to the chaplain's wife. I have found that she very often plays a most important part in her husband's success.

I would be remiss if I did not publicly express appreciation to the great many fine chaplains of all faiths who have served me and my commanders. They have been a credit to their profession and to the United States Army.

A few years ago I published a talk I gave to my officers on soldier morale. In this I mentioned twice the importance of the chaplain's activities to the morale of his unit under the heading "Adjuncts to Morale." I said, "It is especially important that an Army made up mostly of young soldiers be provided with facilities for religious services in accordance with their preferences and a program of character guidance with a view to continuing in the service the wholesome influence of home life."

Under the heading of "Evidences of Morale in a Unit" I stated, "Church attendance is always a good indicator."

I salute the chaplains of all faiths who are privileged to help make good soldiers of the young men entrusted to the Army. May their influence for good in the Army continue to grow. END

POINTED PROVERBS

By Jack Herbert

Nothing stimulates interest in foreign affairs like having a son of military age.

A nap is something a youngster has to take every time a mother gets tired.

Don't be like a pin, pointed in one direction and headed in another.

Most people can't stand prosperity; of course, most people don't have to.

The Chaplain Looks at the Layman

THE religious program in the United States Army is meeting the needs of the military personnel in a very dynamic and practical manner. The force which is giving depth to the spiritual life of the military community is generated by a dedicated group of laymen working together with the chaplain. It is through the Chaplain-Layman Team that effective programs covering the full scope of religious activities can be and are being developed.

Every military community has an unexcelled source of manpower, and in recent years many attempts have been made by individual chaplains and laymen's groups to tap this reservoir of talent. No extensive program or consecrated effort was put forth until very recent years. The Protestant Men, Women, and Youth of the Chapel was the first organized effort to bring the laymen into the full chapel picture.

The military services, by their very nature, have a group of personnel highly trained and devoted to their tasks. To transfer a portion of their training and talents into the religious program has become a challenge to the chaplain and the laymen alike. The challenge has been met by planning and implementing training conferences for the PMOC, PWOC, and PYOC where workshops are conducted to assist in developing leadership among laymen. The results of this activity can be seen in the growing church and vacation Bible schools; the gains in chapel attendance and youth activities centered about the chapel program.

Meeting the needs of the young single soldiers and developing a program to catch and hold their attention has been one of our main goals.

In many chapels leaders have been very successful in developing study groups and utilizing them in the religious education programs. The number of men teaching in our church schools has been grati-

fying. They are being successfully used as ushers and choir members in the various worship services. The number of functions they can perform are limited only by the imagination and vision of the chaplain.

MANY of our lay groups are constantly looking for, expanding and developing new projects in order to utilize the talents found within this group of young soldiers. They seek to take the young soldier's devotion to duty and apply it to the highest calling, that of Christian discipleship.

Many chaplains have called upon their laymen to form chapel councils to study and meet the full needs of the chapel congregation. These councils have enabled the chaplain to build a more effective program, for he thus has secured the experience and assistance and devotion of military personnel with varied denominational backgrounds. The Protestant Men of the Chapel is one of the most effective tools available to the chaplain. Of course, the organization is and must continue to be an integral part of the religious program of the military services under the supervision of the chaplain.

The purpose of PMOC is to develop in Christian men the skills of prayer, worship, evangelism, and stewardship, to mention just a few. In order to profit by their development, they are engaged in the work of the chapel in keeping with their ability and interests. The basic concern of this group should be to lead men to accept Christ as Savior and Lord. But PMOC also must inform, inspire, and enlist every lay person in the area of churchmanship. The difficult task of orienting the new follower of Christ to his denomination has been made less difficult through the publication *A Chaplains Guide to Church Membership*, published by The General Commission on Chaplains and Armed Forces Personnel.

It is the desire and aim of chaplains to utilize all Christians in their programs and return all military personnel to their civilian churches devoted to Christ and loyal to their denominations. END

WORTH QUOTING: Did you ever get the uncomfortable feeling that perhaps your gray hair isn't premature.—Jim Harget in *Look*. . . . You can depend on fat men; they'll never stoop to anything low.—*Sunshine Magazine*. . . . When it comes to gardening, there's no better labor-saving device than a bad back.—Pat McGinley in *Wall Street Journal*. . . . Vacation: It consists of 2 weeks, which are 2 short, after which you are 2 tired 2 return to work and 2 broke not 2.—*Watchman-Examiner*.



PREACHING CLINIC

JAMES T.
CLELAND

On Saying "Thank You"

BACK in January 1962 a letter crossed my desk taking me to task for my point of view in one of these articles. In replying to my adversary, I acknowledged the validity of part of his criticism, even though it did not change my own (liturgical) stance. The closing paragraph of my answer, I share with you now:

"There was one sentence in your letter which has made me examine myself. You say you have long admired my work. Yet your first letter to me is one of criticism, and caustic criticism, at that! I am afraid that I myself am guilty of forgetting to say or to write thank you, but quick to tell a person when I disagree with him. Maybe there is a primer here for another article for *THE CHAPLAIN*." There is.

This incident recalled another.

The late Dr. James Cannon, Dean of the Duke Divinity School, came into my office one Monday. He was a man who was quick to come to the point: "I want to say something which I shouldn't say." I asked him what it was. He replied: "I didn't like your sermon yesterday." I queried: "Why do you think you shouldn't say that?" He answered: "Because I have never thanked you for the sermons I did like."

The paucity of our words of thanks is in strange contrast to the genius of our faith. The response to the Christian gospel is fundamentally thanks-giving. That is man's right response to grace. Grace and gratitude are the very center of our religion. Its driving power is the conscious thanksgiving of the man who knows what God has done for him when he didn't deserve it.

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

This human response is twofold. There is the dimension of worship with the prayers of thanksgiving, climactically focused in the Lord's Supper which has as one of its names "The Eucharist," which being interpreted is "The Thanksgiving." This is the vertical aspect of our faith which has as its corollary the horizontal dimension: our gratitude willingly expressed, in word and deed, to our fellows. Our thanks go up and go out in a gratitude which is an expression of courtesy, one mark of a Christian gentleman. There are some words of Shakespeare—quoted (out of context!) from *Twelfth Night*—which are worth keeping in the forefront of our consciousness:

I can no other answer make but thanks,
And thanks; and ever thanks. . . .

It was St. Paul who drove home to me the importance of saying "thank you." Do you know Romans 16:1-16? It is one of my favorite biblical chapters. I know that it does not have the spiritual depth of Isaiah 53, nor the comfortable words of John 3:16, nor the experienced beauty of 1 Corinthians 13. Romans 16 is a pedestrian collection of verses when compared with these masterpieces. But it is the kind of writing which sends the average Christian out to do his two-by-four piece of work for God at the ordinary, everyday, humdrum level of life, with renewed encouragement. Why? Because Paul spends sixteen verses saying "thank you," to the men and

women who held up his hands. He is finished with arguing and exhorting, with debating and haranguing, with justifying and condemning. He is just being grateful, out loud, to some early Christians. Günther Bornkamm describes Romans as "Paul's last Will and Testament." It is good to think that the closing chapter is one of greetings and gratitude.

Let us look at the chapter in more detailed fashion. Whom is he thanking? There is Mary (v. 6). There were so many Marys in the church that we are unaware which one this was. Note what Paul says about her: "Salute Mary, who has worked hard for you." (All references to Romans 16 are from the Moffatt translation.) Evidently not every Mary was content to sit in raptured meditation leaving the work to Martha. Here was one who had the name of Mary but the qualities of Martha.

Andronicus and Junias (v. 7) are described by Paul as men who "have been in Christ longer than I have." They were converted before he was. Who are they? They are "men of note among the apostles," though we never read of them elsewhere. But Paul says one more arresting thing about them. They were "fellow-prisoners of mine." Perhaps they had all been incarcerated at the same time. Imagine meeting Andronicus or Junias and asking him: "Do you know Paul?" What an answer we would get: "Sure, we were in jail together." Talk about the old school tie! Many early Christians

could have worn the old jail tie. The New Testament Church had a remarkable criminal record.

Apelles (v. 10) has a single adjective ascribed to him, an adjective which I covet: "that tried Christian"—not "tired" but "tried." To use an old Scottish synonym: He was a good *tholer*, that is, one who can absorb punishment and pain and disappointment and keep on keeping on.

Next time anyone says to you that Paul had a low opinion of women, quote verse 12 to him about Tryphaena, Tryphosa, and Persis, who had worked hard, even very hard, in the Lord. Paul was not always consistent in his estimate of women. That merely proves he was a man. But this chapter shows his appreciation of their work for Christ.

I wish we knew more about Rufus and his mother (v. 13). Paul described Rufus—"Red," "Redhead"—as "that choice Christian," and adds the tantalizing comment on his mother: "who has been a mother to me." Who is this woman who found time to treat Paul as an adopted son?

There is a list of Junior Varsity saints, saints with a small "s." They are not the well-known New Testament figures, the "big shots" in early Christianity. But they are the consecrated laymen, of both sexes, for whom, and to whom, one of the capital "S" Saints was genuinely grateful and publicly thankful.

Do you understand now why Romans 16 is one of my favorite

chapters? It reminds me, to my benefit, that it is my dutiful and joyous privilege to be vocally appreciative of the cooperation of my colleagues, clerical and lay, of writers and editors, of hearers and readers, who enrich my life and sustain my work. J. P. Struthers, a beloved Scottish minister (who had the humility to refuse an honorary D.D. from Glasgow University to the continuing embarrassment of those who accept it) wrote in his letter-diary: "O God, make us more worthy of all the loving-kindnesses done to us."

When did we last say "thank you" to our congregation? When did we last write "thank you" to someone who steadied us, or encouraged us, or blessed us? When did we last interpret the Christian walk and conversation as our "thank you" to God and to one another? When did we last preach on Romans 16?

In Philip Barry's *The Philadelphia Story*, there is one line which has haunted me ever since I heard Katharine Hepburn speak it as Tracy, the heroine in the play. She has just been left, almost at the altar, and Mike, the newspaper reporter, offers to marry her, then and there. She looks at him and says, very simply: "I'm beholden to you . . . I'm most beholden." These are my words, in *au revoir*: "Under God, I'm beholden to you, my readers, I'm most beholden." END

To raise a child right you have to start at the bottom.—Jack Herbert.



Realistic display of four heroic chaplains of World War II in the National Historical Wax Museum, Washington, D.C. L-R: an unidentified soldier, Chaplains Alexander D. Goode, George Lansing Fox, Clark Vandersall Poling, and John Patrick Washington.

THE FOUR CHAPLAINS

By Walter H. White

EARLY in the morning of February 3, 1943, a small transport, the S.S. *Dorchester*, was making its way toward Greenland. About a thousand men were aboard and were feeling reasonably safe. One more day and they would reach their destination. However, shortly after mid-

night a torpedo rammed into the thin bulkhead of the ship, and many of the men below were killed. Then came the rush of frigid North Atlantic water. Men fought to reach the deck, which was already awash. Flares lit the early morning darkness, showing a few small boats

loaded with men pulling away from the sinking ship.

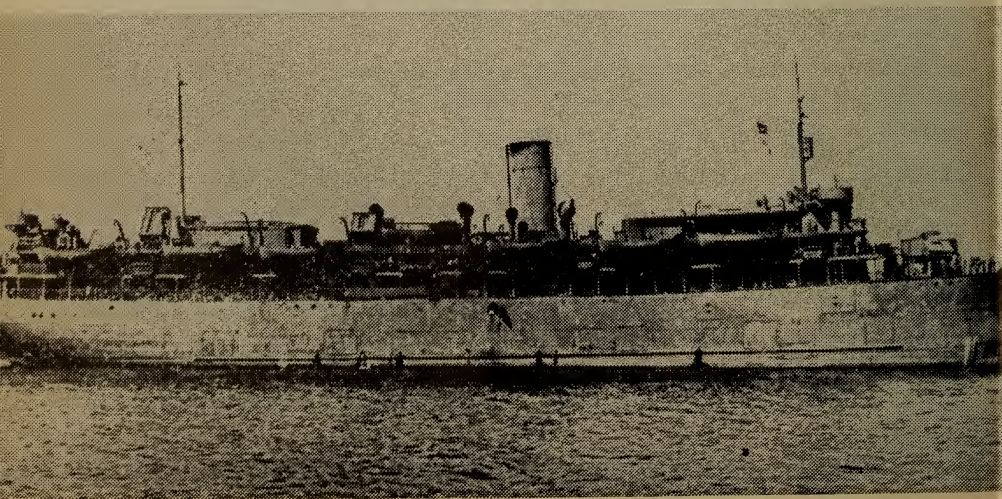
Among the struggling men on the sloping deck were four chaplains: George Lansing Fox, Methodist, from Gilman, Vermont; John Patrick Washington, Roman Catholic, from Arlington, New Jersey; Alexander D. Goode, Jew, from York, Pennsylvania; and Clark Vandersall Poling, Dutch Reformed, from Schenectady, New York. The four chaplains quieted the fears of the men and helped them over the side into the boats. Toward the end—the ship was gone in twenty-eight minutes—men appeared without life jackets and the four chaplains were seen to remove their own and place them on the shoulders of four soldiers. Then with their heads bowed in prayer: “Our Father which art in Heaven, Hallowed be Thy name.” *“Ego te absolvo a peccatis tuis, in nomine Patris, et Filii, et Spiritus Sancti.”* “Hear, O Israel, the Lord Our God, the Lord is One.” The four

chaplains went to their deaths with some seven hundred men, less than three hundred being saved.

When they gave their life jackets to the four soldiers, the chaplains did not stop to ask: “Are you a Protestant?” “Are you a Jew?” “Are you a Catholic?” They gave them to the men who needed them, regardless of race or religion. Their sacrifice was made in divine equality of spirit. Rabbi Robert I. Kahn, of Houston, Texas, former National Chaplain of the American Legion, has written: “The tradition of the four chaplains would never have come to birth if we thought that each gave his life jacket to a soldier of his own communion; nor would it have been complete without that last circle of mutually supporting faith.”

On February 3, 1951, the President of the United States, Harry S. Truman, stood in the pulpit of a new shrine in Philadelphia, dedicated to the four chaplains and all

USS *Dorchester* after its conversion from a coastal steamer to a troopship.



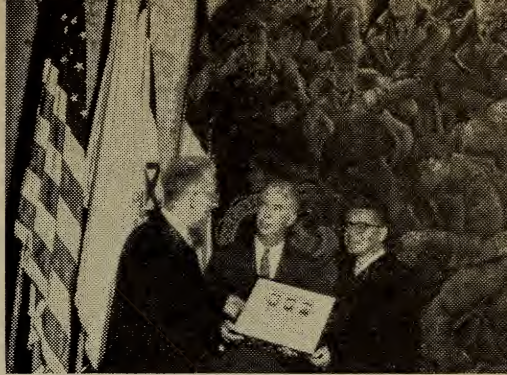
others who gave their lives on the *Dorchester*. During his address the President said: "We must never forget that this country was founded by men who came to these shores to worship God as they pleased. Catholics, Jews, and Protestants, all came here for this great purpose." The motto of the Chapel is: **UNITY WITHOUT UNIFORMITY.**

The beautiful shrine of the four chaplains is located in the very heart of Temple University, Philadelphia, Pennsylvania. It is used by Temple students for regular services, by Temple fraternities for the dedication of new officers and by all new students for orientation purposes.

More than 650 civic, fraternal, veteran, youth, church, and women's groups attended the chapel during 1962. The vespers are held Sunday afternoon at four o'clock. On special Sundays two, three, and sometimes four vespers are held to accommodate the crowds. Many people visit the chapel during the week. Admission is free and the doors are open from nine to four each day except Saturday.

Dr. Daniel A. Poling, was in a foxhole in North Africa when word reached him about the loss of the four chaplains, including his son, Clark. The idea of the shrine was born in a moment of inspiration.

On February 3, 1963, the twentieth anniversary of the four chaplains was observed throughout the country. The Congress of the United States now declares the first Sunday in February to be *Dorchester Day*



Interfaith meeting at Chapel of Four Chaplains, August 14, 1958: Chaplain Walter H. White, Protestant; Jack Gleason, National Commander of American Legion; Rabbi Bertram W. Korn, Senior Rabbi of Keneseth Israel, Philadelphia.

and observances are held in communities in all parts of the nation.

Eight hundred people attended the *Dorchester Day* Observance in the War Memorial in Baltimore, Maryland, in 1963 while fifteen hundred adults were in Fair Lawn, New Jersey. Other observances were held in Los Angeles, Chicago, South Dakota, New Mexico, Ohio, Florida, New Jersey, and other states. The impact of the story of the four chaplains is unparalleled.

A unique feature of the Chapel of the Four Chaplains is the chancel where three complete altars are located: Protestant, Roman Catholic, and Jewish. These altars are worked mechanically and are revolved during every meeting. A special anthem written by Jeffrey O'Hara and called the "Four Chaplains" is sung during the turning of the altars.

(continued on page 33)



HOW THIS SERMON CAME TO BE

ALMOST every preacher knows what it is to have some friend ask, "How on earth do you manage to go on preaching week after week and year in and year out without running out of something to say?"

While it would be fair to observe that preachers do not necessarily stop preaching when they run out of something to say, my own experience suggests that sermons come into being in three ways. Some of them are born; some grow; and others have to be built.

The man whose responsibility it is to preach week after week cherishes the thrill of those inspiring occasions when an idea presents itself and unfolds logically and easily, so that the sermon takes shape immediately and without much real effort on the part of the preacher. More often, an idea is conceived and noted down and then comes a period of incubation and nourishment during which reading and conversation and a variety of experiences and observations are gathered around the idea until the whole can be shaped into a sermon. There are other occasions when the preacher realizes that Sunday is coming on apace and discovers that neither the well of inspiration nor his notebook of sermon ideas offers up a hopeful theme. At such times, he has no alternative but to sit down and expend prayerful thought and labor to construct a sermon.

While I should like to be able to report that this sermon came into being by the first of these processes, it was actually the result of the third. In one of my "dry moments," I turned to the Fourth Gospel—the particular choice being for no reason other than that I had been reading it devotionally for several days—and began reading with determination to find an idea which could be developed into a sermon for the following Sunday. When I came to the passage upon which this sermon is based, I paused and began to reflect upon what it revealed about our Lord. After I had jotted down several ideas, the line of development for a sermon seemed to center around the word "honesty." Beyond that point, I became involved in the process of reading, meditation, writing, editing, and rewriting.

The appearance of the sermon in these pages can be attributed largely to the charitable spirit of the Editor, who is an esteemed member of the congregation to which I am privileged to preach week after week.

A Plea for Honesty

Text: Now comes my hour of heartbreak, and what can I say, "Father, save me from this hour"? No, it was for this very purpose that I came to this hour. "Father, honor your own name!" (Jn. 12:27, 28, Phillips).

THE theme which we are to pursue here is "honesty"; but the approach is different from the usual one. The dictionary defines honesty in terms of behavior and in these words: "integrity and steadfastness in conduct, thought, and speech." The appeal here will be in terms of a New Testament concept which goes much deeper than that.

Honesty is something that men have always cherished, even in those times when they have not had sufficient concern to demonstrate it. This would be true whether we thought in terms of the days when Diogenes went about with his lighted lantern in search of an honest man; or when the Hebrew prophets lashed out at dishonesty in high and low places; or when editors and commentators aired the "deep-freeze scandal" in Washington; or when the Department of Justice set out in pursuit of "price fixers" in the electrical industry.

There are few among us who lack the capacity to appreciate the importance of honesty, in both individual and corporate life. We could agree easily that dishonesty in a few places, if it is smiled upon or allowed to go unchecked, can spread and threaten the foundation which supports the whole structure of the business world. We would find ourselves in sympathy, too, with the suggestion that honesty is the keystone of individual character and that it is one quality in the light of which a whole range of other traits and values are to be judged. This can be illustrated by the fact that we are immediately incensed at revelations of dishonesty on the part of persons in places of public trust; and by the fact that, frequently, when we speak of one of the greatest leaders that our nation has ever produced, we feel that we have characterized him adequately when we refer to him simply as "Honest Abe." Not

many among us lack either the capacity or the disposition to appreciate and to commend those who incorporate and personify the quality of simple honesty.

Yet, the concept of honesty, as it is held in the popular mind, is limited seriously in at least two ways. In the first place, it is a concept which we are accustomed to hold and to express in *negative* terms. Typically, the idea is expressed in terms of one of the Ten Commandments, such as "Thou shalt not steal" or "Thou shalt not bear false witness. . . ." Most of us are conditioned to think of honesty in terms of refraining from certain practices or types of behavior.

During the period while I had this sermon in the process of preparation, I conducted a small-scale public opinion poll. I asked a dozen persons—in as casual a manner as I could—whether they thought that the average individual who sought to give a definition of "honesty" would be apt to phrase it in negative terms. Without exception, the answers which I received were in the affirmative; and three persons added the query, "How else could you phrase it?"

When the average individual thinks about what it means to be honest, he thinks primarily in terms of the negative.

The second limitation that is imposed upon our concept of honesty results from the fact that we tend to think of it—both ideally and in practice—on a *comparative* basis. Within

a given group, the inclination of the individual frequently is to be only as firm and as objective in his conception of honesty as the prevailing standard of practice requires. One individual feels that he is obligated to be only as honest as the next fellow; and in some circles there are common and accepted practices which, in other circles, would surely be thought of as something less than honest. For instance, it sometimes happens that, in a particular school, an individual is not thought of as behaving "dishonestly" if he cheats on quizzes; for the simple reason that—as the students frequently put it—"everybody is doing it." And, lest it be thought that students are being singled out for censure on this point, it should be noted that many of their parents and other elders set the example of defining or applying the concept of honesty on the same comparative basis.

In spite of our ready and polite agreement that honesty is greatly to be desired and admired in both personal conduct and corporate life, the average individual's conception of honesty tends to be negative or indefinite, or both.

AGAINST that background, I would attempt to define and illustrate how honesty is to be conceived in positive and distinctly Christian terms. There is an experience of Jesus—recorded in the twelfth chapter of The Gospel according to John—which will help to focus the issue.

Those whose reading includes wide samplings in the area of biography are aware that the subjects of such works often are presented to the reader in a one-sided light. The reader often sees them primarily in those impressive circumstances in which—with their inner battles fought and their resolution hardened and their course firmly set—they move to triumph in some important undertaking. He is not often enough permitted to share their hesitations and uncertainties, or to overhear the mental debate through which they struggle in secret before laying hold upon the insight and courage which a given course of action might require. Thus, we often learn of the achievements of famous persons without appreciating fully the great inner struggles through which they have to pass. But, in the middle of the twelfth chapter of John's Gospel, the reader comes upon a passage through which he is permitted to share such an incident from the life of Jesus. The writer gives us a glimpse, as it were, into the privacy of Jesus' thoughts. He permits us to eavesdrop as our Lord "thinks aloud" and feels his way toward a particular decision and course of action; and to sense something of his firmness as he commits himself to a task from which there can be no turning aside.

Since the Fourth Gospel is, intentionally, less biographical than the other three, it does not record the experience of Jesus in Gethsemane, as the others do. But these verses

represent the counterpart of that incident in John's Gospel. They reflect the writer's attempt to help the reader to understand the bewilderment and anguish and inner struggle which Jesus experienced, as the shadow of the cross fell across his path; and as he faced the ultimate issue of the course which his life was to take. In a moment of crucial and basic struggle and decision, John makes it possible for us to hear him say, "Now comes my hour of heart-break, and what can I say, 'Father, save me from this hour'? No, it was for this very purpose that I came to this hour. 'Father, honor your own name!'" (Jn. 12:27, 28, Phillips).

When we grasp the full import of the incident which John is reporting so briefly, it becomes clear that he is making it possible for us to stand by the side of Jesus in a moment when the issues of both God's purpose and man's destiny are hanging in the balance. We are permitted to share a sacred and crucial moment in which a soul faces both its direst extremity and its grandest opportunity. We are allowed to be witnesses to the struggle through which Jesus yields his will completely, holds nothing in reserve, and asks only that he might fulfill his true destiny and be used for the glory of God.

Without attempting to pursue all of the obvious implications of this incident, I would suggest that it holds up before us a positive and distinctly Christian standard of honesty; and points logically to this

conclusion: *To be honest in the deepest meaning of the term is to be yourself, in terms of the highest and best that God has in mind for you.*

This incident brings to focus many different types of pressures which had come to bear upon the life of Jesus and which had tempted him to follow a course dictated by his own prudence, or to conform to the popular image of what a religious leader ought to be and do, or to seek some justification for avoiding the lonely course which appeared to be opening up before him. The decision which he finally reached was not that he would be a hero, or that he ought to set a good example for those who would come after him; but that he would be true to himself by being obedient to God's purpose for his life. In short, the decision which Jesus made here was a decision to be *honest*, in the highest sense of that term.

I AM convinced that the greatest display of dishonesty in the world today is not through theft, or fraud, or the betrayal of the confidence of one's fellowmen. It comes through the steady pretense to be something that we are not; the frantic effort to be something that we cannot be. In the continuing rat race which is allowed to become a substitute for meaningful living, one of the last things to receive even passing consideration is the genuine selfhood of the individual. We allow a multitude of lesser things to take precedence over the consideration

of what is our true potential as persons. It appears that one of the last things that ever occurs to us—even in church—is the honest offer of ourselves in true conformity and obedience to the will of Almighty God.

The individual who comes to understand what it means really to be honest will not be found striving to imitate the personalities of the social columns or the fashion pages. He will not be seeking to become a prototype of some idol of the athletic world or of the hero of a popular television serial. He will not be trying to be like his boss, who is successful and popular; nor like his father, who obviously is a good man. He will not even be striving to imitate Jesus. He will simply be trying honestly to be himself—as Jesus was himself; and in the sense in which God purposed that each should find fulfillment as a person. And he will understand that if he tries to be anything else, it eventually will become clear both to him and to others that he is really a fraud.

There are few things which either the world or the kingdom of God needs more urgently than individuals who are willing and ready to pray something like this: "O God, I am tired of pretense; and of trying to be something that I can never really be and should never try to be. Please help me to be *myself*. Give me the grace and guidance to be the person that you intended that I should be."

It is by that kind of realism that

an individual stands a chance of finding his way out of the sham and empty pretense and plain dishonesty which are the result of his efforts to appear to himself and to other people and to God as something that he is not, and never can be. Can you think of any kind of deliverance which people need more obviously and more desperately in our time?

The most severe pressures to which people are being subjected today are pressures to conform—in dress, in behavior, in belief, and in thought. They are pressures which thwart and deny our true personhood. There are pressures to which we yield too often because we simply do not dare to be the kind of persons that God has intended that we should be. Life, as so many of us are seeking to live it today, is a matter of being so busy trying to conform or to be something other than what God intends us to be, that it becomes extremely difficult for God to get through to us and to help us to realize our true potential as individual persons. This kind of conformity we tend to characterize as almost anything except what it actually is in the light of our God-given individuality and selfhood. It really amounts to a kind of basic dishonesty.

The whole point of life and of religion is that God does not want you to be like everybody else or to spend your life simply striving to meet the false standards which other people have set up. God has created you as a unique individual; and

both his purpose and your destiny wait for that individuality and uniqueness to have a chance for full expression. I believe that God wants you to be honest by being yourself—the self that he is ready to help you to become.

I would not want to create the impression that this kind of living is easy. Nor, would I want to be understood to be endorsing the cliché that “honesty is the best policy because it pays.” Men are inclined to speak entirely too casually and glibly about the ease or the rewards of honesty. It is never easy to be honest, for the simple reason that it is never easy to be yourself. The example of Jesus stands as a warning to the individual who attempts it, that he should be prepared to consider what it costs rather than the ways in which it might pay off.

Often we allow ourselves to be shut off from real living by the effect of the ancient falsehood which has it that “you cannot change human nature”; or by the complaint that we cannot escape being the products of our culture or the children of the times. The real point of the gospel is that just the opposite is true. It promises that if, at any given moment, the self which we are presenting to the world and to God is not what it should be, God stands ready to change it—if he can have our permission.

That might sound strange to some of us; or we might tend to dismiss it as one more of the things that we have heard for so long that it has

ceased to impress us. But if it is not true—and if it is not possible for your life to find and conform to the will of God—then this whole business that we call Christianity is at best an empty delusion and at worst a cruel hoax.

The world and the kingdom of God need honest men and women. That is, individuals who will set their minds and hearts and efforts upon being fully and uniquely what God wants them to be. The good news of the gospel is that you can be one of them. This is the example of honesty which Jesus holds up before us. This is our true destiny as persons. This is what God is willing and waiting to bring to reality in our lives. END

IDLE RUMORS

I don't feed idle rumors,
For gossip makes them thrive.
And I won't be responsible
For keeping them alive.

I don't repeat the juicy bits
That I've heard people say.
If rumors are not nourished
They soon will fade away.

—Mary Hamlett Goodman

ANY DAY NOW

Twinkle, twinkle, little star,—
Once I thought you very far.
With new space ships and men like
Glenn,
We'll week-end on you, now and
then.

—Paul P. Wentz

NEWS BITS

Dr. **Daniel A. Poling**, editor of *The Christian Herald*, was selected as 1963 Clergyman of the Year by the Religious Heritage of America, Inc. Colonel **Paul H. Griffith**, president of RHA, said: "At almost any point in his career of more than half a century in the Christian ministry, Dr. Poling would have been worthy of this title." Since 1948, Dr. Poling has been chaplain of the Chapel of the Four Chaplains, an interfaith center in Philadelphia.

General **Douglas MacArthur** and seventeen other military notables were honored at a dinner in the grand ballroom of the Waldorf-Astoria Hotel, New York City, by *Time* magazine on their 40th anniversary. General MacArthur inspired eight *Time* cover stories from March 25, 1935 to April 30, 1951. Among the other 282 persons present who have been featured on *Time* covers were Vice-president **Lyndon B. Johnson**, U.S. Ambassador to the U.N. **Adlai Stevenson**, and Secretary of State **Dean Rusk**.

The *Peace Corps Volunteer* for March, 1963, lists 5,009 volunteers serving overseas or in training, from Afghanistan to Venezuela. The Peace Corps has passed its second anniversary. About 63 per cent of all volunteers are men; about 11 per cent are married. The youngest is 18; the oldest, 76. More than half of the volunteers come from the educational field; social work is second, then agriculture, health, and public works.

Should I Make My Child Go to Sunday School?

LET me admit in the very beginning that I have no children of my own and, therefore, can answer this question much more simply than the parents who are asking it!

However, I spend considerable time talking with parents and listening to them in regard to their children's relationship to the life of the church; also, many privileged hours in companionship with children. Recently, I talked with a small group of parents at some length about this very question and, while it would not be fair to hold them responsible for all the ideas here expressed, their thinking is incorporated extensively into what follows.

The fact that the question in the title of this article is asked at all implies that Billy or Suzy has raised an objection, verbally or otherwise, to the willing attendance at Sunday school that parents and teachers expect of him or of her. And this objection raises a deeper question which must be considered before

anyone can determine what action needs to be taken in the face of the objection. That question is "*Why is the child reacting as he is?*"

The answer may be found in the child himself; in what is happening in his church school; in his parents' attitudes and habits. Most likely the answer will be a complex of varied factors and, if conscientiously pursued, will point the direction toward what needs to be done about the situation.

Maybe the rebelling child is being called upon to make adjustments at home or at school that make it difficult to face the demands of still another group and situation on Sunday. If he is very young, perhaps his rebellion is simply a way of showing that he is not ready yet for group experience away from home. Two and a-half-year old Jenny's continued sobbing finally seemed to say to her parents that they had better keep her away from Sunday school for awhile and try it again

some months later. Sammy's crying, looked at in relation to the rest of his behavior, seemed to say that he needed support in establishing independence from his mother's constant presence. After a few sieges of "crying it out" with his teacher close at hand, and his mother on call in case the teacher and Sammy couldn't work out the situation, he became interested and happy in his church nursery school. These two instances serve to emphasize how every child needs to be treated as a unique individual!

Perhaps the older child who doesn't want to go to Sunday school has noticed that other things are more important to mother or dad than going to church. Or a criticalness of the church's leadership and program without assuming any responsibility for trying to help improve the situation—a criticalness the parent thought to be carefully concealed—may have communicated negative associations to the child.

Then again, the answer may lie in the church school program itself. "Oh, you're going to let us *do* things!" Anne said joyfully to the new teacher of her class, after the group had been guided in making their own plans for a project, an illustrated book which would help them record and share some information they felt the need of discovering. "All we've been doing before is just go around the circle reading out of books!"

Or the answer may lie in the kind of relationships that characterize the

Sunday school group. One well-meaning teacher spent a considerable part of the Sunday session rebuking a small boy, already insecure and uncomfortable, for his failure to do some homework that had been assigned.

Two children complained that the leader of their church group "picked on them." The father, recognizing that there could be many possible causes for such an impression including the children's own perspective, sought to discover what the situation really was. He found a picture, as well as he could assess it, of a leader who did not enjoy her work with the children and whose frustrations were being communicated to them.

Another leader found many ways to let the joy he genuinely felt in being with his children shine through his words and actions. Not only was his loving interest in them contagious, so that it helped them and released them to feel some measure of the same warmth toward each other; but he also continuously provided occasions for them to express and cultivate concern for each other.

Now which of these situations would lead a child to want to go to Sunday school, and vice versa?

BUT suppose we have discovered *why* your child is not wanting to go to Sunday school—that the answer lies in his own current problems of adjustment and development; or in the direct or indirect communication of some of your own

attitudes (and congratulations on facing these honestly and in good humor!); or in the Sunday school situation; or, more likely, in a combination of a number of things. Suppose we see how *he* perceives the situation, for it is the situation *as he sees it and feels it* that he is reacting to. Then what? Then, of course, we are in a position to deal with basic causes rather than symptoms; to get at the root of the matter.

This cannot be done satisfactorily by either parents or teachers working alone. The most satisfactory answers can be discovered only as both are willing to work for them and, in a relationship of mutual respect and concern, to help each other. Realistically, one or the other must often take the initiative and even carry a major portion of responsibility. Whichever one most clearly sees the need for parent-teacher togetherness can do great service in taking initiative to increase it. If even a measure of togetherness exists as a part of the continuing climate of the church, the way is open for a constructive and productive approach to problems that may arise. Fortunate indeed is the child whose parents and teachers know one another and experience continuing communication. Such communication and the relationships which come about through it are redemptive in a way not possible if communication is initiated for the first time when a problem situation arises.

If Billy or Suzy does not want

to go to Sunday school, then it behooves either parents or teachers to start the ball rolling to find out why, and to involve the others in the quest as much and as quickly as possible. If either parents or teachers (and preferably both) are quite free in recognizing that both home and church have responsibility for whatever is wrong, and for helping to make it right, they have taken an important step in opening up access to needed insights. Friendly conversation, in the spirit of truly seeking the child's good, can bring such insights to light and point the way to means of discovering further insights.

Once on the way to understanding why Billy rebels at coming to Sunday school, his adults are also on the way to knowing what to do about it, because they can now see how to deal with causes rather than merely with the symptoms that appear on the surface.

If his resistance seems rooted in the pressures and uncertainties of frequent recent moves, for example, both parents and teachers can find ways to lessen current pressures. *Maybe* he even needs the freedom of deciding for himself whether or not to go to Sunday school for a few weeks or months.

If Sunday school is boring and lacking in meaning and challenge for Johnny, obviously something needs to be done about the program. If the teacher is the first to discover this, he will doubtless be eager to do something about it. He is in a good

position to enlist the help of parents, chaplain, and other leaders in improving the program; to take part in leadership training opportunities and consultant services that are available or could be initiated. If, on the other hand, the parents are the first to discover the inadequacies in the child's church school experience, the course of action isn't quite so easy; they often don't know how to approach the teacher.

If the kind of relationships we spoke of earlier exists as an ongoing reality among parents and teachers; if there are frequent occasions to share in mutual concerns, the way may open quite naturally to consider the immediate problem in the perspective of the total, continuing endeavor of the church school. If not, the parents may need to seek the chaplain's help in finding ways of working out the situation, recognizing that the teacher cannot be expected to shoulder the whole responsibility for an increasingly effective program for Johnny's class. They as parents have ongoing responsibility beyond pointing out the need—a responsibility to work continuously with teacher and chaplain in providing a good program.

Meanwhile, they may need to insist on Johnny's going to Sunday school even though bored (their decision as to whether or not to insist depending upon the total situation). A part of Johnny's learning, both for his own sake and that of others, needs to be that his participation in a program in which he is involved

for good reasons should not be dependent only on continuous pleasure. Also, Johnny may be helped to find ways of participating, himself, that will help to replace the boredom with interest.

If Suzy's reluctance seems to root, at least partially, in parental lack of interest in things of the church, the teacher's dilemma may be similar to that of the parents in the above situation. How can he tactfully, effectively, and in a spirit of love and fellowship move to alleviate a situation which the parents do not recognize as having its roots in their own attitudes? Perhaps all the teacher can do at present in regard to the parents is to seek to establish communication, to discover what needs of theirs the church should be meeting and to cultivate the involvement of the parents in the life of the church wherever the nature of their life patterns makes this most possible. Meanwhile, recognizing the family influences upon Suzy, both helpful and otherwise, the teacher can give her the acceptance and understanding and the special kind of support which her situation calls for.

TO summarize all that we have been saying in regard to the question "Should I make my child go to Sunday school?," satisfactory answers can be found only in relation to a particular child and by particular parents and teachers as they find understanding of the situation, as it is and as the child sees

it. Guidelines can be suggested, however, for finding the needed answers, which should be designed to help the child *want* to participate in the church school that, in turn, is worthy of his wholehearted participation.

If by "making my child go to Sunday school" I mean insisting upon his acceptance of my decision that he go, when his own voluntary decision would be otherwise, then the answer would seem to be: sometimes yes, sometimes no, depending upon a careful understanding of the causes underlying the child's reaction. My answer would be directed to the child's whole developing relationship with his church and would seek to further this and his total Christian nurture through a long-range view of his developing attitudes. All of us, children and adults, have days when we would just rather not make the effort to pursue certain regular activities. This is to be expected on occasion and certainly not to be viewed with alarm.

But if a child persistently resists the idea of going to Sunday school, we need, along with careful study of the immediate causes, to ask more deeply the underlying question prompted by our constant concern for the child's Christian nurture: How can the church and the family provide a ministry so geared to the interests and deep needs of children that their wholesome and wholehearted involvement will be the natural response? **END**

TURBAN: A towel that got ahead.

THE FOUR CHAPLAINS

(continued from page 21)

People continue, in increasing numbers, to write for advice on the building of chapels where those of different faiths may feel at ease. Such inquiries have reached the Chapel from the campus of A. & M. College in Texas, the Arkansas State Teachers College, the Industrial-Cultural Center in Los Angeles, the Warrington Motel in Neshaminy, Pennsylvania, the State Hospital in Hastings, Nebraska, and the Government Hospital in St. Albans, Vermont. This is but a partial list of those seeking information about the plan and program of the Chapel.

Dr. Daniel A. Poling is chaplain of the Chapel. He and the entire staff are convinced that the supreme example of brotherhood expressed in the sacrifice of the four chaplains is the most precious heritage to come out of the Second World War. It is the purpose of the Chapel to carry this marvelous story into all parts of the country. **END**

PHOTO CREDITS: Page 19, National Historical Wax Museum; page 20, 21, Chapel of Four Chaplains; pages 34, 35, U.S. Navy; pages 36, 37, 47, 52, U.S. Army; page 48, Pacific Stars & Stripes; pages 50, 51, 53, Seth Muse; page 50, North Park College; pages 54-57, U.S. Army, U.S. Air Force, U.S. Navy.

National Naval Medical Center

—Bethesda, Maryland

THE National Naval Medical Center was first established in 1935 at 23rd and E Streets, N.W., Washington, D.C. It was moved to Bethesda, Maryland, when the new building was dedicated by President Franklin Delano Roosevelt on August 31, 1942, the 100th anniversary of the Bureau of Medicine and Surgery.

The Center consists of a central group of buildings housing the administrative offices, laboratories, a surgical pavilion, two ward build-

ings, a commissary, and an auditorium with a seating capacity of about 600. It is commanded by RADM R. B. Brown, MC, USN, who exercises general administrative supervision over: U.S. Naval Hospital, U.S. Naval Medical School, U.S. Naval Dental School, Naval Medical Research Institute, U.S. Naval School of Hospital Administration, and U.S. Navy Toxicology Unit.

The Center serves as a general hospital for the diagnosis, treatment and hospitalization of active and re-

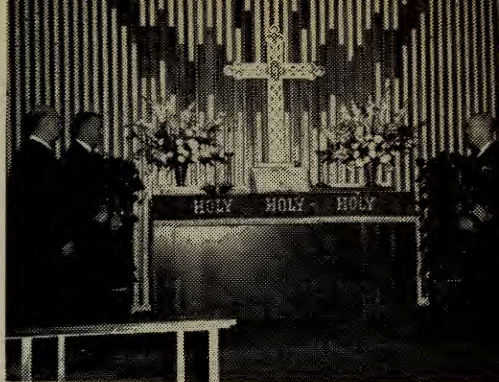
National Naval Medical Center, Bethesda, Md. This interesting view was taken from northwest corner of the Center grounds.



tired personnel of the Navy and Marine Corps, their dependents, and such other patients as are authorized by law. The hospital is equipped as a treatment center for neurosurgery, plastic surgery, oncology, neurology, thoracic and cardiovascular surgery, surgery for the deaf, acrylic ocular prosthesis, radioisotope laboratory procedures, and tropical diseases. Hospital bed capacity is about 800.

Its principal mission in peacetime is the training of medical officers, nurses, allied scientists, and hospital corpsmen of the Navy for service ashore and afloat.

At the present time there are five Protestant chaplains stationed at the Medical Center to minister to approximately 3,000 persons comprising the parish of the chaplains.



Shown at dedication service of Protestant Chapel on March 3, 1963, are (L-R) RADM Joseph F. Dreith, CHC, USN, Director, Chaplains Division; RADM R. B. Brown, MC, USN, CO National Naval Medical Center; Capt R. O. Canada, MC, USN, CO Naval Hospital, NNMHC; Capt John H. Craven, Sr., CHC, USN, Senior Chaplain.

Protestant chaplains of National Naval Medical Center, L-R: LCDR Richard K. Titley, CHC, USN; Capt John H. Craven, Sr., CHC, USN; LCDR Jack V. Crawford, CHC, USN; and LCDR Gordon Lindemann, CHC, USN; LCDR Donald A. Weir is not shown here.



Fitzsimons General Hospital

—Denver, Colorado

FITZSIMONS General Hospital, Denver, Colorado, was dedicated October 13, 1918, and was known as U.S. Army General Hospital No. 21, with forty-eight buildings which cost \$1,300,000. On April 1, 1919, twenty-five additional buildings costing \$844,000 were completed. On July 1, 1920, the name was changed to Fitzsimons General Hospital in memory of First Lieutenant William Thomas Fitzsimons, MC, who was the first American officer killed in enemy action in World War I.

A new 608-bed modern hospital was constructed at a cost of \$3,500,000 and was dedicated four days before Pearl Harbor, 1941. First patients admitted to the hospital were casualties from this attack.

During World War II, the patient census ranged from 4,000 to 5,000. At the height of the Korean War it totaled 2,500.

Facilities exist in the 900-bed hospital for general medicine, thoracic, cardiac, general, orthopedic, and neuro surgery. Services also include neuropsychiatry, obstetrics and gynecology, pediatrics, radiology, laboratory, dispensary, and dental clinics. Members of all military services and their dependents are treated there. Also on the post are the U.S. Army Medical Research and Nutrition Laboratory, and the 249th General Hospital.

It is a teaching hospital which has a large number of residents and interns, and approximately 5,000 individuals, military and civilian, are

Main Hospital Building, Fitzsimons General Hospital, Denver, Colo.



associated with the hospital. Major General Clinton S. Lyter is the present commander.

There is a chapel auditorium on the eighth floor of the main building used for Sunday religious services and a prayer room on the first floor of the main hospital. There is a Post Chapel and a Chapel Center with religious education facilities, chaplains' offices, and the Little Chapel.

There are six chaplains assigned to the hospital at the present time to minister to the patients—four of which are Protestant and two, Catholic.



Post Chapel at Fitzsimons General Hospital, showing congregation leaving Protestant service.

Ribbon-cutting during chapel rededication on November 5, 1962. L-R: Chaplain (1st Lt) Conrad W. Loftus, Chaplain (Capt) Gordon B. Hanson, Chaplain (Lt Col) Paul K. Wells, Maj Gen Clinton S. Lyter, MC-Commanding General, Chaplain (Lt Col) John W. Handy, Jr., Hospital Chaplain, Chaplain (Capt) Luther A. Gruver, Chaplain (Capt) John D. Hemp.



The United States Christian Commission

ON April 15, 1861, President Lincoln issued a proclamation calling for 75,000 troops to "suppress combinations in the seven states too powerful to be suppressed by ordinary means." In a matter of hours troops in Boston and New York were preparing to leave for war.

Mr. Vincent Colyer of the New York Young Men's Christian Association left his business immediately to devote his full time to the needs of the troops passing through the area. For three months he and others visited nearby camps and rendezvous points holding meetings for prayer, exhortation, and the distribution of Bibles and Testaments. As military camps multiplied, the needs both physical and spiritual increased proportionately. The YMCA felt an obligation to meet these needs since many of the soldiers had been active members of the "Y." In the first months after the war began, "Y" Associations in Brooklyn, Buffalo, Chicago, Cleveland, and Boston aided troops in their locales as best

they could. It soon became apparent that a single agency of national scope was needed—one that would have the confidence of the government, soldiers, and the civilian population, and one that could minister to the needs of the troops in the field. It was for this purpose that the United States Christian Commission was organized in November, 1861.

Mr. Colyer had written to The Reverend James Grant of Philadelphia, Secretary for the National Committee of the YMCA, asking that a convention of all YMCA Associations be called to organize such an agency. The Convention met in New York, November 14, 1861, with George H. Stuart, a Philadelphia merchant, acting as chairman. Delegates from seven states and the District of Columbia attended. A Commission of twelve members was appointed, and a set of rules and principles were adopted. A proposed program was presented immediately to President Lincoln, Secretary of

War Stanton, and other governmental officials from whom letters of approval were received. However, such letters were of little value to delegates of the Commission when challenged by military authorities in the field. Consequently, the delegates had to win the respect of the field commanders by their hard work. This they were able to do after many rebuffs, and by the end of the war they were permitted free access into all the Union armies.

The Commission worked through an executive committee which was responsible for the general supervision of the work. Under this committee there was a general secretary, a home secretary, a field secretary, and a number of general field agents. In addition to its central and field organizations, the Commission also worked through auxiliary agencies consisting of branch commissions and ladies' commissions. By the end of the war, branch commissions had been established in each of the Union states, and in some, depending upon population, several branches were organized.

According to its founders "the right arm of the Commission was its delegate system." It was through the delegates that the men on the battlefields, in the hospitals, and in the camps were reached. A delegate was fitted out at headquarters, each with a commission, a memo book, instructions to guide him, a haversack stored with food, a blanket to be his bed; and—if going to a battlefield—a bucket, a cup, a lantern,

and a candle to enable him to reach the wounded and dying by night as well as by day.

Clergymen constituted the greater number of delegates for reasons stated by the New York Branch in its *Memorial Record*: "While persons from all professions and callings offered their services and rendered most essential aid, by far the larger number were clergymen. The Committee soon discovered that, as a rule, clergymen were more acceptable to the men and consequently more efficient than any others. The soldiers, whatever might be their habit, were more disposed to listen to the instructions of the clergy."

The Commission emphasized its economy of operation and prided itself in the little that was used in administering its affairs. This was due to the fact that it did not pay its delegates. Nor did the members or the Commission receive pay for their services. It had a limited number of paid agents who supervised the work in the various armies and who devoted their full time to the work. Delegates received travel and maintenance expense while in the field, but no salaries. The sources of income to support the work were varied. Funds came from ministers, laymen, ladies' societies, churches, merchants, bankers, missionaries, officers, soldiers, Bible societies, and publishing houses. The principles on which support was solicited were "to avoid all doubtful means of raising funds, to give no countenance to the

system of lotteries and raffling in vogue at the time, and to use no claptrap appeals." They felt that theirs was a mission of mercy, and that they could look to the loyal people of the Union for support.

THE services of the Commission can be divided into two classes. First was that of spiritual or religious ministry, for which it was originally intended; and second was that of physical ministry, particularly to the sick and wounded. Hospitals came to depend upon the aid of benevolent societies, most of which came from agencies such as the Christian Commission. According to the *First Annual Report* of the Commission, delegates "had to nurse, dress wounds, strip off filthy garments, wash the blood and dust of hard marches off the soldiers, cleanse them of vermin, and put upon them clean clothing, dig graves for the dead, lift and open boxes, make wearisome visits on foot, sleep on the ground, and often work from daylight until midnight or all night long."

After the battle of Antietam a minister of one of the largest churches in Philadelphia was observed on his knees by the side of Antietam Creek washing the blood from the clothes of the wounded. A delegate in Virginia during the Peninsular Campaign spent hours bathing the fevered bodies of wounded men lying on the second floor of a hot barn to reduce their fever when the attendant

in charge refused to do so. A delegate at Gettysburg crawled on his hands and knees bearing on his back men whose wounds were too severe to be carried otherwise. In this manner he rescued over a hundred men who had crawled to a small stream seeking water to wash their wounds and to quench their thirst; and who would have been drowned because of the sudden rise of the stream following a heavy storm in the area. It was this sacrificial service of the delegates that won for them the respect of both officers and enlisted men in the Union Army.

Perhaps the most important service rendered by the Commission was that of aiding the surgeons. Such service becomes more significant when it is remembered that the Medical Department of the Army was totally unprepared and unequipped at the outset of the war to meet the demands placed upon it. In 1861 the nation had no medical association, no nursing schools, no apparatus for meeting a sudden strain on hospital facilities, and no means for evacuating the wounded from the battlefields. The work of Pasteur and Lister lay far in the future as far as their application to surgery was concerned. Almost every abdominal wound meant death. A severe laceration of a limb meant amputation with a good chance of gangrene. Knowledge of sanitation was rudimentary and the facilities of the Medical Bureau were inadequate to deal with the problem. As the Army increased in size, the

situation became more acute. Into this breach the Commission stepped with whatever aid it could render to the surgeons.

At Second Manassas a delegate reported: "The fields were alive with human beings. Twelve hundred men lay on the ground, most of them wounded Friday, this being late Sunday night or early Monday morning. So with candle in one hand and a bucket of water or coffee in the other we wended our several ways among the heroic masses of bleeding humanity." At Chattanooga when a severe storm blew the hospital tents down and drove the temperature far below freezing, delegates dug rocks from the ground, heated them, wrapped them in paper, and then crawling under the tents placed them around the men to keep them from freezing. When the tents were raised, they utilized all the large pans and kettles they could find, filled them with live coals, carried them into the tents, and emptied them on the ground to raise the temperature.

Another important area of service was that of aiding the chaplains. A delegate in the Army of the Cumberland reported that in that Army there was not more than one chaplain to five regiments. As late as January 1865, an officer in the Army of the Potomac reported that at that time in the Fifth Corps there were thirty-seven regiments without chaplains. In the Second Corps it was worse. In that Corps there were thirty-eight regiments plus the sup-

porting elements without chaplains. According to the Secretary of War there were only 472 chaplains in the Union forces in 1862. In any event, the Commission did whatever it could to help meet the spiritual needs of the men that could not be met by the chaplains.

NO part of the Army's service was more deficient during the first two years of the war than that of the preparation of food in the hospitals. Usually, a common kitchen preparing a general menu provided the food for all patients, the sick, the wounded, the dying, as well as the convalescing patients. A typical breakfast for all patients was a slice of bread, a piece of fat bacon swimming in its own grease, and a cup of black coffee. It was this condition that led Mrs. Annie Wittenmyer, a representative of the Commission in Iowa, to suggest the establishment of "special diet kitchens." The plan called for the food for those needing special diets to be prescribed by the ward surgeons. The food was then prepared in the special kitchens operated by women recruited by the Commission.

In evaluating the work of the Christian Commission, a post-Civil War historian has said: "It aided the surgeons, helped the chaplains, followed the Armies in their marches. Wherever there was a sick, wounded, or dying man, an agent of the Christian Commission was nearby. It gave Christian burial whenever possible; it marked the

graves of the dead." A recent historian stated: "Like the 'locust of Egypt' delegates from the Christian Commission swarmed over the battlefields with pails of water, canteens of brandy, and such simple appliances 'as Christianity or humanity dictates.' The Commission was especially valuable after a battle, when delegates fed the starving wounded."

During its history, the Commission sent to the field some 5,000 delegates and permanent agents, each laboring an average of thirty-eight days. Collectively, they distributed among the Federal troops the contents of 95,000 packages of stores and publications, which included 1,500,000 Scriptures, more than 1,000,000 hymnbooks, and over 39,000,000 pages of tracts. They

preached more than 58,000 sermons, held more than 77,000 prayer meetings, and wrote more than 92,000 letters for soldiers.

At a service in the Hall of the House of Representatives on February 11, 1866, Bishop Simpson of the Methodist Episcopal Church, gave the following beautiful eulogy:

The Christian Commission has led a noble life. It was baptized in prayer, worked amidst suffering and affliction, leaned on the affections of the wise and pure, received aid from all classes, and ministered to multiplied thousands. Its dying moment has come, and it breathes its last breath sweetly and gently as the fabled notes of the dying swan. The nation draws near, utters its benediction, and buries it with honor.

END

AT YOUR SERVICE

Eye Gate Productions, Inc., 146-01 Archer Ave., Jamaica 35, N.Y. announces the completion of a series of sound filmstrips on "Come with Me to Bible Lands." There are eight full-color filmstrips and four high fidelity records. Four of the filmstrips tell about the land of the Bible in Jesus' time and four tell about it today. Cost for the eight is \$50.00. Producer Milt Heitzman writes: "I hate to brag (as I hate to brag about my children—hah!) but I think a teacher will have a great time using this 'then and now' technique to teach about the background of the Bible." Copies may be secured for preview.

United World Films, Inc., Religious Dept., 1445 Park Ave., New York 29, N.Y. has been selected as the distributor of a trilogy of films on "The Family of God." The first film is now ready. It bears the title "Becoming a Son," and is a 33-minute color film dealing with Christmas and all that it means to the world. For further information about the film write to the distributor.

George Patterson, Confederate Chaplain

IT was July 3, 1863, and the third day of the conflict between the Union and Confederate forces at Gettysburg. The divisions commanded by Pickett, Pettigrew, and Trimble, fifteen thousand strong, had launched an attack on the strongest part of the Union center. The fighting that followed was fierce and savage. The three gray lines of Confederate infantrymen approaching Cemetery Ridge were mowed down by artillery fire and volleys of musketry. In the waning hours of daylight, less than half a company of Confederates managed to reach the crest of Cemetery Ridge, only to be killed or captured.

Throughout the bloody battle, Chaplain George Patterson of the Third North Carolina Infantry Regiment had been only a short distance behind the advancing Confederate lines speaking words of comfort and encouragement to the wounded and dying. The casualties had been unusually numerous and the chaplain, extremely busy, conscientiously pur-

sued his ministerial role into the night.

Shortly before midnight, Patterson learned that one of his close friends, an officer in the regiment, had been critically wounded and had asked for him. Immediately Patterson with lantern in hand went searching for his colleague. He had just located him when orders came for the unit to withdraw. But the chaplain, honoring the request of the dying officer and friend, read the burial service. There on the stilled battlefield deserted except for the dead and dying, in the darkness of the night illuminated only by the light of the lantern, George Patterson demonstrated again the heroic Christian faith and devotion to duty that made him a beloved minister to the military.

The turmoil and excitement of Gettysburg, and of the other engagements leading up to it, were quite a contrast to Patterson's prewar ministerial endeavors. Before 1861, he had been a chaplain on a quiet and

remote North Carolina plantation, where there were approximately five hundred Negroes. Among them were one hundred and eighty communicants of the Episcopal church to whom Patterson was priest. For a salary of three thousand dollars a year he had ministered to the total plantation population. The position had been a pleasant one since the owner had been unusually cooperative and had given the minister every advantage and opportunity.

When hostilities broke out, Patterson was inducted into service with the Third North Carolina Regiment. As a regimental chaplain throughout the war, he bore the toils and privations of the common soldier. He seems to have been everywhere, seen everything, and was known to everybody. His ministerial talent was fully and admirably displayed, and his absolute sincerity, goodness, and honesty in ministering to the bodily and spiritual needs of the men gave him wide acceptance. He became one of the most faithful and beloved of all clergymen in the Army.

PATTERSON, stanch churchman and rigid disciplinarian, guarded zealously the prerogative of being solely responsible for the spiritual life of his regiment. One report of an event demonstrating this is largely responsible for his being so widely known. When the Third North Carolina Regiment was in winter quarters in 1862-63, Patterson received word that a distinguished

Presbyterian divine, making a tour of the various units for the purpose of preaching to the soldiers and conferring with chaplains, proposed to visit his regiment. Patterson was requested to make plans and arrange a schedule for the visit.

When the appointed day arrived and the visiting preacher appeared, he found there had been no preparation for his coming. Patterson informed the disturbed minister that he had no authority to preach in the regiment and Patterson did not propose to let him. Disgruntled and disillusioned, the divine complained to his fellow Presbyterian, General "Stonewall" Jackson. When General Jackson next saw Patterson he inquired why the visiting clergyman had not been allowed to preach in the North Carolina unit. "He would have done them no harm and he might have done them some good," he said.

The chaplain asked, in the quick and earnest manner for which he was noted, "General Jackson, do you want anyone to help you command this Army Corps?" "No sir," responded the General very emphatically, "I do not." "Well," said Patterson, "I don't want anyone to help me be chaplain of this regiment." "Good day, Mr. Patterson," responded Jackson as he rode away.

As a chaplain, Patterson performed, under military conditions, duties similar to those of his civilian ministry. During battle, he went forward with his unit, blessed the men as they prepared for the

assault, nourished and comforted the wounded, and prayed with the dying. After an engagement, Patterson performed the last rites over the dead of his regiment and wrote messages of condolence to the relatives at home, many of whom he knew personally, and forwarded the soldier's personal effects. Under more settled conditions, he counseled the disturbed, fought the prevailing sins, baptized the converted, solemnized the marriage ceremony of the betrothed, distributed tracts and Bibles, and conducted worship services.

Almost without exception, Patterson conducted worship each Sunday. When conditions permitted, he held daily religious services. The days, especially those spent in winter quarters, usually began and ended with worship. The Chaplain rose regularly at five, groomed and fed his horse, and was ready to hold services before breakfast. His evening worship was after the last daily meal. In his talks at the daily services, Patterson stressed the homely virtues, proclaimed the transforming power of divine grace, pointed up the uncertainty of life, and warned sinners of eternal punishment. Attendance was good and apparently the services were effective and felt throughout the regiment. One soldier reported, "We sometimes feel

more as if we were in a camp meeting than in the Army expecting to meet the enemy."

As a Confederate chaplain, Patterson, though commissioned, had no rank, no insignia, no prescribed uniform, and received very little compensation. As a chaplain in the North Carolina militia, he had received one hundred and fifty dollars per month, but when his unit was mustered into Confederate service, he was authorized pay of eighty dollars per month, which was the same as that of a second lieutenant. Initially, Confederate chaplains had received pay of eighty-five dollars monthly, but this was soon reduced to fifty. Later it was raised to eighty dollars per month where it remained until the dissolution of the Confederacy. He was allowed the rations of a private and drew forage for his horse which he had to provide.

Amidst hardships and dangers, Patterson inspired and comforted the men of his unit all the way to Appomattox. Following the surrender, he returned to his native North Carolina and manifested the same sincere Christian spirit displayed by his fellow churchman and military leader, General Robert E. Lee. Gracefully he forgot old animosities and effectively served churches of his denomination until his death.

END

WORTH QUOTING: When asked what he thought of the Grand Canyon, the world-weary tourist replied, "It was just gorges."—*Wall Street Journal*. . . . A miser might be pretty tough to live with, but he makes a nice ancestor.—*Farm Journal*.

Special Forces Chaplain —A New Breed?

IS the Special Forces chaplain really elite? Is he different from other Army chaplains? What is his religious mission? How does he accomplish it?

Well, there's nothing mysterious or clandestine about a Special Forces chaplain. He's not a Hollywood John Wayne nor some type of modern-day superman. He's not a cloak-and-dagger agent nor an all-American Jack Armstrong. Yet, he does fulfill his religious role and mission in a rather unique way. Maybe he is a new breed of military chaplain.

This chaplain must be able to do what any Special Forces soldier can do. He must be able to cross swift, treacherous rivers on rope bridges; he must be able to live off the land; he must be capable of land navigation without detection; he must be airborne qualified and schooled in the art of unconventional warfare; he must have an understanding of counterinsurgency planning and operations; he must be able to live with small groups of soldiers in

the rugged mountains of North Carolina, in the snake-infested swamps and marshes of Georgia, in the snowcapped Alps of Europe, or in Panama's hot, sweating jungles. He must have callused feet, be able to ski, to parachute, to read maps and compasses, and to shelter and protect himself from nature's elements.

"Why is this necessary?" asks the inquisitive person. The answer is simple—so the chaplain can "bring God to men and men to God." This is the Special Forces chaplain's only reason for existence, for being a chaplain within the military. He wants to be a pastor and friend to the soldier and his family; he wants the very best religiously and morally for the Special Forces soldier; he wants to minister to the religious and spiritual needs of America's finest and proudest soldier. And he is doing this.

Five Special Forces chaplains located at Fort Bragg, the home of the Special Forces soldier, are bring-



Chaplain (Capt) Robert T. Anderson rappels across ravine to join troops.

ing God to these men. For example, from January 1, 1962, to January 1, 1963, these chaplains conducted more than five hundred general Protestant services and Roman Catholic masses; they administered the Sacrament of Holy Communion to more than 14,000 persons; they counseled and visited, pastorally cared for more than 11,000 soldiers and dependents, in office, home, and hospital; they presented the Army's Character Guidance Program to more than 36,000 Special Forces soldiers; they made more than one hundred day and night parachute jumps; and they lived more than 275 days and nights under God's sky.

Daily, nine Special Forces chaplains located throughout the world pray with their soldiers the Special Forces Prayer:

Almighty God, Who art the Author of liberty and the Champion of the oppressed, hear our prayer. We, the men of Special Forces, acknowledge our dependence upon Thee in the preservation of human freedom. Go

with us as we seek to defend the defenseless and to free the enslaved. May we ever remember that our Nation, whose motto is "In God We Trust," expects that we shall acquit ourselves with honor, that we may never bring shame upon our faith, our families, or our fellowmen. Grant us wisdom from Thy mind, courage from Thine heart, strength from Thine arm, and protection by Thine hand. It is for Thee that we do battle, and to Thee belongs the victor's crown. For Thine is the kingdom, and the power, and the glory forever. *Amen.*

With the Special Forces soldier, these chaplains affirm their duty to Almighty God and to this great nation.

Elite? Different? A new breed of chaplains? Not really.

Who is the Special Forces chaplain? He's a chaplain physically tough, mature, adaptable, flexible. He's mentally alert, self-reliant and imaginative. He's a chaplain imbued with a "can do" spirit and, above all else, he's a devout man of God. This chaplain is the church's priest or minister bent on bringing God to the Special Forces soldier. **END**

REGRET

We could have done so much
And we did so little.
And then one day
It was forever
Too late.

—Louise Justice

NEWS ROUNDUP

FAR EAST VISIT

The Executive Secretary of The General Commission recently made a brief trip to several countries in the Far East. Korea, Japan, Okinawa, Taiwan, Hong Kong, Republic of the Philippines, South Viet-Nam, and Burma were on the itinerary for courtesy calls on military and civilian leaders.

In Korea, Mr. Appelquist visited the beautiful and somewhat controversial Walker Hill recreation project sponsored by the Korean government. Chaplain (Col) Herman Heuer of the Eighth U.S. Army Headquarters was a very helpful host in Seoul and arranged command visits as well as a dinner with senior chaplains at the

USAF Far East Protestant Chaplain Seminar Leaders at Tokyo, Japan. L-R: Chaplain, Col, John P. Fellows, PACAF Command Chaplain; Rev. A. Ray Appelquist, Exec. Secy., General Commission on Chaplains, Washington, D.C.; Dr. Robert McClernon, Myers Park Baptist Church, Charlotte, N.C.; Dr. Halbert Gulley, University of Illinois, Champaign, Ill.; Chaplain, Col, Roy M. Terry, Staff Chaplain; and Chaplain, Lt Col, Ralph R. Pace, 5th Air Force.



Army's Retreat Center.

Chaplains Fellows, Terry, and Pace in Japan were in the midst of seminar activities for groups of Air Force chaplains. A dinner with the panelists and participants made for excellent fellowship.

Chaplain Thaine Ford in Taipei was a particularly obliging escort in showing something of the area and work being accomplished. Visits were made to servicemen's center in most of the locations where such programs are in operation.

There was opportunity for conversation with Chaplain (Lt Col) Robert McCarty in Saigon and a few of his colleagues who are doing good work in difficult assignments.

It was an added pleasure to stop in Rangoon, Burma, on the trip home and have a brief visit with the U.S. Ambassador there, the Honorable John S. Everton.

These visits are valuable in keeping The Commission and its staff adequately informed concerning the work of chaplains around the world. The travel is a part of the Commission's budget and program. It is a personal reminder and an encouragement to all military personnel that the churches have strong and continuing concern for their religious needs and moral welfare.

CORRECTION

Chaplain (Capt) **Earl F. Stover** has been with the 1st Missile Battalion, 62d Artillery, Scott AFB, Ill., since his graduation from the U.S. Army Chaplain School last December. Our April CHAPLAIN inadvertently mentioned Chaplain Stover as being in Japan. We're very sorry for the error.

CONGRESSMAN SPEAKS AT GCC LUNCHEON

The annual Command Chaplains Conference of the Army was held in Washington the first week in May. The General Commission was host at a dinner for the Protestant chaplains and the denominational endorsing agents. Congressman Henry C. Schadeberg of Wisconsin was guest speaker at the dinner held at the Burlington Hotel, Washington, D.C.



NEW GCC OFFICERS ELECTED

Elected during the biennial meeting on April 17, 1963, to head The General Commission on Chaplains for the next two years are the following officers:

Chairman—Dr. Claude H. Pritchard, Secretary of the Division of Home Missions, Presbyterian US, Atlanta, Ga.

Vice-Chairmen—Dr. Karl A. Olsson, President, North Park College and Theological Seminary, Chicago, Ill.

Dr. Paul O. Madsen, Secretary, Division of Church Missions, American Baptist Convention, Valley Forge, Pa.

Secretary—Dr. Johan Mulder, Pastor, First Reformed Church, Ridgewood, N.J.

Treasurer—Captain Harry C. Wood, CHC, USN, Retd., Executive Secretary, Department of Chaplains and Service Personnel, United Presbyterian Church, U.S.A.

The Commission received into membership the National Association of Congregational Christian Churches whose headquarters are in Milwaukee, Wis.

Two special projects were adopted: a survey of the procedures and regulations by which the effectiveness of chaplains is rated in the Armed Forces and the Veterans Administration; a study of the role of the military chaplaincy in church-state relationships.

The Right Reverend Henry I. Louttit, Episcopal Bishop of South



New officers of The General Commission, L-R: Dr. Johan Mulder, Secy.; Dr. Claude H. Pritchard, Chairman; Capt Harry C. Wood, CHC, USN, Ret., Treas.



Dr. Karl A. Olsson, Vice-chairman.



Dr. Paul O. Madsen, Vice-chairman.

The CHAPLAIN



Bishop Henry I. Louttit, retiring chairman, holds gavel presented in appreciation of his service by Dr. James V. Claypool, retiring vice-chairman.

Florida, retiring chairman of The Commission was honored during the luncheon at the Continental Hotel, and was presented a gavel as a symbol of appreciation for his astute leadership during the past four years.

Congressman Charles E. Bennett of Jacksonville, Florida, member of the

At GCC meeting were RADM George A. Rosso, Chief of Naval Chaplains; Chaplain Donald C. Beatty, Asst. Director, VA Chaplains; Chaplain, Maj Gen, Robert P. Taylor, Chief of Air Force Chaplains; Chaplain (Brig Gen) William J. Moran, Deputy Chief of Army Chaplains.



House Armed Services Committee, was guest speaker. He expressed concern over the growing secularization of American homes, schools, and churches, and encouraged member denominations to continue their ministry for the spiritual and moral welfare of the nation's youth in the military as well as civilian life.

Next meeting of The Commission will be held October 17, 1963.

JUNE BRIDE

A June bride was Miss **Phyllis Elaine Jewitt**, daughter of Chaplain (Maj) and Mrs. **Charles William Jewitt** of Arlington Hall Station, Arlington, Va. Congratulations to Phyllis and her bridegroom, **Lt. Paul Douglas Stanley!**

"The King of Kings" was shown at Bamberg Post, Ger., on Good Friday and Easter Sunday with over 1,400 persons attending the two showings, says Chaplain (Lt Col) **James R. Barnett**, Post Chaplain.

Shown at luncheon honoring Bishop Louttit, L-R: Congressman Charles E. Bennett, Florida, Dr. James V. Claypool, Bishop Louttit, Dr. Pritchard, Chaplain, Maj Gen, Robert P. Taylor.





CHAPLAIN SOWERS HONORED BY ARMY

Chaplain (Col) Kenneth M. Sowers, AUS, who retired on March 31, 1963, from his military career, was honored by the bestowal of the Legion of Merit for his many contributions to the U.S. Army in the establishment of long-range management and leadership programs. The Army Materiel Command made the presentation, the first it has given since the new organization of military procurement and supply was activated. The Legion of Merit is the highest non-combat medal.

Chaplain Sowers is continuing an active career but in new fields. He is executive director and treasurer of Leadership Resources, is an associate professorial lecturer in business and public administration at George Washington University, and assistant rector at St. Patrick's Episcopal Church, Falls Church, Va.

Chaplain Sowers was regarded as an expert in management and leadership techniques in the Army. His plans

and programs have been widely accepted in many Department of the Army agencies. During his service in Korea he prepared a five-year program for chaplains within the Eighth United States Army which was accepted in its original format and is still in force. He was also selected to assist the Republic of Korea in development of a planning system involving all phases of the government of South Korea.

Chaplain Sowers served in Europe with the 84th Infantry Division and was one of the two chaplains in Army history to serve as an instructor at the Army Command and General Staff College, Fort Leavenworth, Kan. His last duty station was with the Headquarters, U.S.A. Materiel Command (7825), Washington 25, D.C.

CHAPLAINS

Chaplain, Maj Gen, **Robert P. Taylor**, Chief of Air Force Chaplains, received an honorary Doctor of Divinity degree from Tarkio College, Tarkio, Mo., during its 77th commencement exercises. He addressed the class on "The Fulfillment of Your Vocation." His first doctorate, Doctor of Theology, was earned from Southwestern Baptist Seminary, Fort Worth, Tex.; an honorary Doctor of Laws was conferred on him by the Atlanta Law School in 1961.

General **Bruce C. Clarke**, Ret., who lives in Arlington, Va., has been elected to the national executive board of the Boy Scouts of America as the chairman of the Relationships Division. Our good wishes to him in this important task.



Bethel College Choir at the entrance to Chaplains Memorial Building.

COLLEGE CHOIR SINGS FOR PRESIDENT

Sixty-six members of the choir of Bethel College, St. Paul, Minn., visited the Chaplains Memorial Building while in Washington on a recent concert tour. The college is owned and controlled by the Baptist General Conference, one of the member denominations of the GCC.

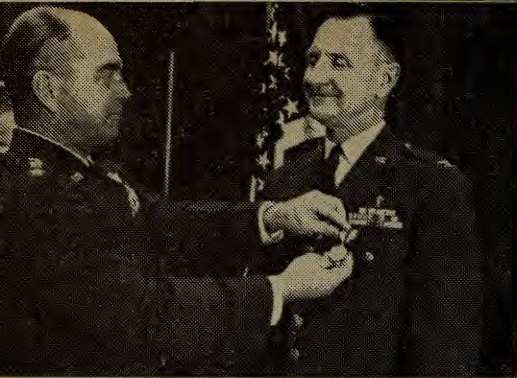
The choir sang for President Ken-

nedy at the White House and, also, presented a concert in the rotunda of the Senate Office Building. After several hours of sight-seeing, they stopped for refreshments in the garden of the Chaplains Memorial Building.

The Executive Secretary and his wife are both former students at Bethel College.

Bethel College Choir after singing in rotunda of Senate Office Building. L-R: Mr. Appelquist, exec. secy., GCC; Congressman Joseph E. Karth of Minnesota; Choir Director Robert Berglund.





On March 6, Chaplain, Col, John F. Daniels, Command Chaplain, SAC, was awarded second Air Force Commendation Medal with oak leaf cluster by Lt Gen Hunter Harris, Vice-commander, Strategic Air Command, Offutt AFB, Neb.

Chaplain, Lt Col, **Everett H. Cormack**, informs us that Air Force, Army, and Navy chaplains in the Eglin AFB, Fla., area heard Dr. **Myron C. Madden** discuss "The Nature of Personality" during a one-day seminar held there in May. Dr. Madden is the Director of the Department of Pastoral Care, Southern Baptist Hospital, New Orleans, La.

Chaplain (Col) **Herman J. Kregel** was presented a Certificate of Appreciation for "outstanding co-operation in the campaign to spread understanding of alcoholism" by the Alcoholism Council of Monterey Peninsula, Monterey, Calif. Chaplain Kregel has the distinction of being the first chaplain or clergyman to receive this award from the group. Our congratulations!

Protestant chaplains at Fort Leonard Wood, Mo., discuss Christian beliefs at their monthly one-day re-



Bishop Donald H. Tippet, San Francisco, Calif., president of Methodist Commission on Chaplains, and Dr. John R. McLaughlin, general secretary, Methodist Commission on Chaplains, made a 3-week tour of the Far East to show concern of the church to personnel. L-R: Dr. McLaughlin, Capt Thomas McManus, Bishop Tippet, Lt Col Corrie, Captain Smith, USMC, and Chaplain (Maj) James A. Boggs, U.S. Army, at Da Nang Air Base, Saigon, Vietnam.

treat. The chaplains have found this period of worship, meditation, and discussion very valuable.

A recent check there revealed that twelve of the twenty-three chaplains stationed at that training post had served as enlisted men in the armed forces before taking up seminary studies leading to ordination. Three of them attribute their call to the ministry and the chaplaincy directly to the influence of chaplains. This is a dramatic testimonial of a chaplain's influence reaching wide in time and space. Since many young men are in "decision-making" days while in service, the spiritual witness they see there is of incalculable value.

Cuban refugees receiving training in the U.S. Army at Fort Jackson, S.C., receive a full religious program set up by Chaplain (Capt) **John C. Carey** under the direction of Chaplain (Col) **David E. Kinsler**, Post Chaplain. Daily masses and three

masses on Sunday are part of the program for Catholic Spanish-speaking Cubans (about 98 per cent); Protestant Spanish-speaking personnel are ministered to by the local clergymen.

CDR **Frederick W. Brink**, CHC, USN, joined the staff of the Chief of Navy Chaplains in March. Captain **James E. Reaves**, CHC, USN, has been assigned as senior chaplain at the Naval Academy, Annapolis, Md.

We extend sympathy to the family of CDR **John Westcott Myrose**, CHC, USNR, Ret., who died February 5, 1963, in San Diego, Calif. Chaplain Myrose served the Navy for nineteen years before his retirement.

In Nuremberg today a two-year-old sergeant's son is alive because of the quick action of Chaplain (Maj) **Eugene T. Johnson**. **Anibal Rivera** was strangling on an olive and had turned blue and ceased to breath when Chaplain Johnson was able to extract the olive from his mouth and applied mouth-to-mouth respiration. Chaplain Johnson is with the Second Armored Cavalry Division.

Protestant Women of the Chapel held a World Day of Prayer service



Sixty-nine Bibles were presented to Chaplain (Col) **Dong Sup Chung**, Chief of Chaplains, Republic of Korea Army, by Chaplain (Lt Col) **Franklin K. Gosser**, Senior Chaplain Advisor to the Korean Military Assistance Group.

in two languages at Naha AFB, Okinawa, on March 1, at which approximately 1,000 Ryukyuan and American women attended. Mrs. **Shannon McCune**, wife of the Civil Administrator of the Ryukyus, spoke on the theme, "More Than Conquerors."

Chaplain, Col, **Roy M. Terry**, Staff Chaplain, 5th Air Force (sixth from right), brought greetings to Korean chaplains at the Republic of Korea Air Force Chaplains Conference.





On the 21st anniversary of the USS *Valley Forge* (LPH-8), the crew invited the Long Beach Ministers Association aboard and seventy-two pastors were welcomed by Commanding Officer, Capt J. S. Fidel, and Executive Officer, CDR J. N. Kuser, who are shown here with officers of the Association.

NEWS BRIEFS, UNITED STATES

The Reverend **John William Schauer, Jr.**, is the new director of Immigration Services for Church World Service, the overseas relief and rehabilitation agency of the major Protestant churches in the United States. Mr. Schauer served as a Navy fleet chaplain in the Mediterranean and Atlantic areas.

The Executive Secretary of The General Commission attended a dinner honoring General **Lauris Norstad**, who recently retired as NATO Supreme Commander. The dinner was held at the Astor Hotel, New York City, under the auspices of the Academy of Political Sciences.

Chaplain **Alexander D. Goode-Ben Goldman** Lodge of B'nai B'rith again awarded The General Commission on Chaplains \$250 in appreciation for the work being done among chaplains. Last year at the Four

Chaplains Award Dinner they honored the ecclesiastical endorsing agencies of the three major faiths with plaques and awards of \$500 each. We do appreciate the honor, and the encouragement is an inspiration to the staff.

The Seventh-day Adventist Church, whose headquarters are in Takoma Park, Md., has changed the name of the agency which serves the chaplains, and now will be known as the National Service Organization, with the following purposes:

1. To prepare, endorse, and serve ordained ministers of the church who may be selected to the chaplaincy of the United States Armed Forces.
2. To prepare the youth of the church for possible military service through a pre-induction course known as the Medical Cadet Corps training program.
3. To follow our youth in service, and through personal contact

Chaplain (Maj) **Elijah A. Cockman** was presented the Army Commendation Award for meritorious service by Chaplain (Col) **Ralph H. Pugh**, Deputy Commandant of the U.S. Army Chaplain School, Fort Hamilton, N.Y.



The CHAPLAIN



Chaplain (Maj) Paul A. Carberry was presented the Army Commendation Award for meritorious services by Chaplain (Col) Ralph H. Pugh, Deputy Commandant of the U.S. Army Chaplain School, Fort Hamilton, N.Y.

and correspondence keep them in touch with the church, and encourage them in their service for God and country.

4. To give special assistance near military bases where a large number of our service personnel concentrate, by providing a civilian chaplain (ordained minister) giving full-time service in co-operation with the military chaplain. In some places servicemen's centers are established.

The Evangelism Conference of the American Baptist Convention was held July 27-August 3, 1963 at the Green Lake Assembly on the theme, "The Gospel and the World in Revolution." Eye witness interpreters of Christian witness from East Germany, Burma, Congo, England, and South America led the classes in practical application of the very newest insights.

There will be five USAF Spiritual Life Conferences held during the month of August:

Silver Bay, N.Y.—August 2-6—Regional Director, Chaplain, Col, Russell L. Blaisdell

Forest Home, Calif.—August 6-10—Regional Director, Chaplain, Col, Leslie F. Zimmerman

Holden Village, Wash.—August 19-23—Regional Director, Chaplain, Col, Joseph C. Sides

Glorieta, N.Mex.—August 29-September 2—Regional Director, Chaplain, Maj, Claude Bond

Ridgecrest, N.C.—August 29-September 2—Regional Director, Chaplain, Lt Col, Warren E. Ferguson

Two retreats sponsored by the Disciples of Christ for military chaplains will be held this fall:

Eastern—Silver Springs Conference Grounds, Ocala, Fla.—October 8-11, 1963

Western—Mission Springs Conference Grounds, Santa Cruz, Calif.—November 19-21, 1963

The Executive Secretary of The General Commission was the speaker at the Easter Sunrise Service at Bolling AFB, Md., which was held under the sponsorship of The Southeast Washington Ministerial Association. The USAF Headquarters Command Band furnished the music.

Methodist Bishop **John Wesley Lord** of Washington, D.C., and Dr. **Fred S. Buschmeyer** of New York City, Secretary of the United Church of Christ, visited armed forces personnel in Alaska during Easter, 1963.



BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

Second Chance for American Protestants by MARTIN E. MARTY. Harper & Row Publishers, Inc. 1963. 166 pp. \$3.50.

Religion and Contemporary Society, edited by HAROLD STAHMER. The Macmillan Co. 1963. 282 pp. \$4.95.

Martin Marty holds that the American culture is neither Protestant nor Christian and the fact should be recognized, thus freeing Christians for their true role as the people of God.

The collection of essays edited by Harold Stahmer looks at religious pluralism in America from several viewpoints, Catholic, Protestant and Jewish, and focuses on contemporary issues.

Unity in Mid-Career, edited by KEITH R. BRIDSTON and WALTER D. WAGONER. The Macmillan Co. 1963. 211 pp. \$4.95.

This is a very discerning book of "essays which . . . spell out some of the major problems, crises, and opportunities which now are before the ecumenical movement."

Preaching Week by Week by DAVID A. MACLENNAN. Fleming H.

Revell Co. 1963. 110 pp. \$3.00.

Interesting and helpful ideas for sermons under the general categories of Christian Living, Christian Convictions, Christian Antidote for Crisis, and Christian Calendar.

Good News by J. B. PHILLIPS. The Macmillan Co. 1963. 210 pp. \$2.95.

These thoughts are collected from Phillips' writings in magazines and from sermons and addresses given on various occasions. There is the usual delightful simplicity in his dealing with the great elements of Christian faith and devotion.

Christian Priorities by DONALD COGGAN. Harper & Row. 1963. 173 pp. \$3.50.

"Is modern preaching teaching men to die? That is not a morbid question. It is simply another way of asking: Have the horizons of modern preaching shrunk to narrower limits than those of the biblical?" p. 157.

With pertinent questions such as this, and with relevant answers, the Archbishop of York deals with priorities for Christians.

The Idea of a Secular Society by D. L. MUNBY. Oxford University

Press. 1963. 91 pp. \$3.00.

A scholarly and helpful contribution to current literature on a subject of increasing importance. The author holds that it is "time to count our blessings and to assess our heritage of secularism." Chaplains will find the book well worth reading.

A Nation So Conceived by REINHOLD NIEBUHR & ALAN HEIMERT. Charles Scribner's Sons. 1963. 155 pp. \$3.50.

This is an interpretation of American history and a survey of important factors that influenced the past development and present position of the nation. It is both sobering and fascinating to follow the authors as they analyze massive social forces and define the stance of nations in complicated situations.

While the reader may wonder whether things so complex can be so crisply reduced and so surely known, the book is a valuable aid for serious thought and study.

—A.R.A.

Towards an American Army by RUSSELL F. WEIGLEY. Columbia University Press. 1962. 249 pp. \$7.50.

Russell Weigley traces the history of opinion regarding the building of an American army on a professional versus a civilian reserve or military base. The sub-title of the book is *Military Thought from Washington to Marshall*. American character and political ideas have influenced the nature of the military establishment. This is a good background book for chaplains since it gives something of the larger cultural and political context in which a military structure must exist.

Call to Commitment by ELIZABETH O'CONNOR. Harper & Row. 1963. 189 pp. \$3.50.

Gordon Cosby was a chaplain with the 101st Airborne Division during World War II. In those days he did a great deal of thinking about the church and its life and witness in the world. After the war, he established a unique fellowship in Washington, D.C., called *The Church of the Saviour*. Miss Elizabeth O'Connor, a member of the church staff, tells the remarkable story of this demanding and energetic group of Christians in the nation's capital. It is fascinating to read of the origin of the retreat center called *Dayspring* and of the development of *The Potter's House*, a coffee shop where the Christian message is discussed in an atmosphere of the arts.

Sons of God by RANDOLPH PHILLIPS. Charles E. Tuttle Co. 1963. 118 pp. \$1.75.

A book of sermons by a Methodist chaplain serving with the U.S. Army in Japan. This is vigorous and relevant preaching for military congregations, fine examples of what one may hear in a strong and successful chapel ministry. Proceeds from the sale of the book will be used for scholarship aid to Japanese students.

—A.R.A.

The Urgency of Preaching by KYLE HASELDEN. Harper & Row. 1963. 117 pp. \$2.75.

Those who preach should read books about their calling. This is a wise and worthy addition to the subject. The author says, "Too much of our preaching is merely a pleasant conversation which our culture carries on with itself" (p. 73). His comments

on the uniqueness of Christ in the Christian message are particularly helpful.

—A.R.A.

The Church of England by PAUL FERRIS. The Macmillan Co. 1963. 244 pp. \$4.95.

A look within the Church of England by a secular reporter. The observations are interesting even as one wonders about the perspective of his selections.

A Man Spoke, A World Listened by PAUL L. MAIER. McGraw-Hill Book Co. 1963. 411 pp. \$4.95.

I can recall the thrill that came to me as a teen-ager when I heard the confident and dignified announcement coming from the radio, "The Lutheran Hour—Bringing Christ to the Nation." The program was framed with music from "A Mighty Fortress" and "Beautiful Saviour." The preacher spoke with the passion and urgency of an Old Testament prophet.

This is an absorbing biography by a son of America's greatest radio preacher. Walter A. Maier was a man of many parts. He had a distinguished and highly successful career in education, scholarship, journalism, and radio. The son writes of his father with a rare blend of appreciation and criticism. The book is hard to put down until the story is finished. It is a choice addition to Christian biography.

—A.R.A.

Strength to Love by MARTIN LUTHER KING, JR. Harper & Row. 1963. 142 pp. \$3.50.

The name of this author is a household word to many in America and widely known internationally. He is

a leader in one of the most urgent of matters in society today, the necessity of arriving at respect and freedom in the relationship between racial groups. This is a book of sermons which reveal the motivation and spirit of the author.

The Outbursts that Await Us by ARTHUR HERTZBERG, MARTIN MARTY and JOSEPH MOODY. The Macmillan Co. 1963. 181 pp. \$4.50.

Three stimulating essays on religion and culture in America by representatives of the three major faith groups in our religious complex.

Jesus, the Man, the Mission and the Message by C. MILO CONNICK. Prentice-Hall, Inc. 1963. 428 pp. \$9.25.

An excellent commentary on the life and ministry of Jesus, using the benefits of recent scholarship and providing helpful background materials. A worthy addition to the chapel library and a fine source of inspiration and nourishment for the chaplain's own reading program.

Neurotics in the Church by ROBT. JAMES ST. CLAIR. Revell. 1963. 245 pp. \$4.50.

We predict that this book will be one of the most widely read and widely discussed religious books this year. And this is good, for the author uses his pen like a surgeon's knife, operating on our sick, conforming, neurotic churches. Particular attention is paid by the author to the power struggle which goes on in our Protestant churches where neurotic, wealthy, expansive, arrogant church laymen compete for prestige and seek to bring the minister "in line"; and if they are unable, manage to get him moved to

another field. The diagnosis of our ailments is keen and incisive; but there are therapeutics. Mr. St. Clair does not believe the case is hopeless. He calls for a return to the Word and to prayer and to purposeful work.

Christian Issues in Southern Asia by P. D. DEVANANDAN. Friendship Press. 1963. 174 pp. \$1.75 (paper).

Branches of the Banyan, edited by ADDISON J. EASTMAN. Friendship Press. 1963. 160 pp. \$1.95 (paper).

Chaplains who serve in the Far East will find these two books especially helpful for they discuss religion in the four countries of India, Pakistan, Nepal and Ceylon. All these countries face such problems as the population explosion, developing economic strength, gaining more education, meeting spiritual needs. Christianity, of course, in each country is a minority movement, but a strong one. In India (where 85 per cent of the people profess the faith of Hinduism) there are about fifteen million Christians (about 4 per cent of the total population). In Pakistan (a nation that has the largest Islamic population in the world), Christians number about 733,000 or less than 1 per cent. Ceylon is the intellectual center for Theravada Buddhism. About 9 per cent of the population is Christian, of which more than three-fourths are Roman Catholic. In Nepal (the main religions are Hinduism and Buddhism) it is estimated there are less than two hundred Christians.

These interesting books deal with the story of how Christianity came to the countries, what the issues are it faces, who some of the Christian leaders are, and what the hope is for

the future of Christianity in Sou. Asia.

On Holy Ground by DWIGHT E. STEVENSON. Bethany Press. 1963. 144 pp. \$2.50.

This is an unusual book of devotions. Written by a seminary professor who was on a sabbatical leave in the Holy Land. Each of the twenty-seven short devotionals not only leave us with an inspirational thought but enriches us with knowledge of Palestine, past and present.

Preaching for Tethered Man by THEODORE HEIMARCK. Augsburg. 1963. 221 pp. \$3.75.

The term "tethered" ("you are at the end of your tether," "you are at the limit of your power or resources") certainly applies to modern man. In this book, the pastor of the Lutheran Church of the Good Shepherd in Minneapolis, Minn., discusses the minister's role in preaching to modern man in this predicament; and then he includes some samples of his own sermons as exhibit A of how he preaches what he teaches.

He Spoke in Parables by HAROLD A. BOSLEY. Harper & Row. 1963. 184 pp. \$3.50.

A parable "is a story that is or may be true to fact and is used generally to teach some moral or religious truth." Jesus used the parabolic form extensively, always blending two worlds—the human and the divine. How many of his parables do we have recorded in the Gospels? Scholars estimate from thirty-three to seventy-nine! Whatever their number, they have the effect of "throwing open the windows and souls of men toward God."

Dr. Bosley, who is minister of Christ Church, Methodist, in New York City, in these incisive, clear-cut sermons interprets twenty-one of the parables of Jesus. This reviewer, however, was disappointed not to find a sermon on the parable of the good Samaritan.

Mysticism by F. C. HAPPOLD. Penguin. 1963. 364 pp. \$1.45 (paperback).

The first part of this book is a study of mysticism; the second is an anthology consisting of selected writings from some of the great mystics.

Jesus and the Gospel by ERNEST CADMAN COLWELL. Oxford University Press. 1963. 76 pp. \$2.75.

These lectures were written by a historian who is a Christian, not a biblical theologian. Dr. Colwell hopes that the study will bring historian and theologian closer together. He exposes the fallacy of the extreme dichotomy between the Jesus of history and the Christ of faith.

A Voice Not Our Own by SAM ALLEN. Judson Press. 1963. 174 pp. \$3.50.

Twenty-four well-written meditations on biblical events. Applications are made to life in our modern world.

Writers at Work—The Paris Review Interviews. Second Series. Introduced by VAN WYCK BROOKS. Viking Press. 1963. 368 pp. \$6.50.

For a number of years *The Paris Review* has carried a series of articles based on interviews with successful writers. A first series of these was published several years ago on interviews with novelists. Now this second volume appears containing in-

terviews with several kinds of writers, principally poets and novelists. I imagine every chaplain has at least one book in his system and, if you do try to write, it is good to know how other writers do it. Some of the most interesting and helpful interviews in this book are those of Ernest Hemingway, Katherine Anne Porter, Robert Frost and Aldous Huxley, although there are interviews with other important writers, too.

Heart of Wisdom by BERNARD S. RASKAS. Burning Bush Press. 1963. 373 pp. \$5.00.

The brief devotional thoughts presented in this book for the Jewish year are fresh, interesting and vital. Christian readers will profit from reading them.

The Old Testament from Within by GABRIEL HEBERT. Oxford. 1962. 153 pp. \$1.75.

What were the real issues of faith in the various stages of Old Testament history? Gabriel Hebert gives his answers for the non-theological reader. He takes the reader from the creation-poem to the new covenant and the advent of our Lord.

Drama—Technique and Philosophy by ALBERT JOHNSON. Judson. 1963. 282 pp. \$6.95.

This is a text for drama students prepared by the Director of Drama of the University of Redlands. Chaplains who are working in the area of television will be informed and stimulated by reading this book. Those who are called upon to stage dramatic performances and those who are merely interested in finding out what is in the background of modern drama

will discover the book to be a pleasant companion.

Christ's Eternal Invitation by ROBT. TALMADGE HAYNES, JR. John Knox Press. 1963. 63 pp. \$2.00.

This prose-poem takes the reader (or the hearer if it is read aloud) through the Last Week of our Lord's life. Its unusual approach makes it possible for the book to be used in choral readings, in poetry readings, and for individual meditation.

Existentialism and Religious Liberalism by JOHN F. HAYWARD. Beacon Press. 1962. 131 pp. \$3.95.

"Existentialism," in contrast to "essentialism," affirms that being transcends thought, that existence transcends essence, that the immediate and experiential transcends the conceptual and universal. It is a reversal of Plato for whom "Essence" or "Idea" is richer in quality, in duration, and in the power of being than physical phenomena. What effect does this existentialism have upon liberal religion? How is Albert Camus related to liberal religion? What are the origins of existentialism? What are the Christian affirmations of the liberal? How about worship in the liberal church? These and other questions are ably discussed by the Associate Professor of Theology at the University of Chicago.

Letters from Vatican City by XAVIER RYNNE. Farrar, Straus and Cudahy. 1963. 289 pp. \$3.95.

Two letters from Vatican City on the Vatican Council II were originally published in *The New Yorker* by a writer who took the pseudonym Xavier Rynne. These letters were

characterized by *Time* as "perhaps the most knowing articles of all" those covering the Council. Xavier Rynne has expanded the originals and added a great deal of new material to make this book. It serves as an authoritative guide to an understanding of the dominant issues and personalities at the Council.

Wooden Chalice. New Ideas for Stewardship by KENNETH KUNTZ. Bethany. 1963. 192 pp. \$3.50.

In spite of the vague title this is a good book about stewardship. It provides stewardship meditations and resources which will be helpful both in enrichment and in preparation of stewardship talks, sermons, lessons, or articles.

The Covenant Story of the Bible by ALEXANDER CAMPBELL. United Church Press. 1963. 205 pp. \$3.50.

This is not the Alexander Campbell who was the founder of the Christian Church. This man is the pastor of Ebenezer United Church of Christ in St. Louis, Missouri. The book has grown out of the author's lifetime study to make the Bible meaningful to the young people of his church. The covenant relationship between God and man is traced in the Bible from beginning to end.

Treasure in Earthen Vessels by JAMES M. GUSTAFSON. Harper & Row. 1961. 141 pp. \$3.50.

H. Richard Niebuhr said of this book: "In this book Dr. Gustafson has written the first real sociology of the church. . . . I think it presents us with a new beginning for self-understanding in the church." The church is *earthen*; it is a *vessel*; it is a par-

ticipant in a world of naturalistic and scientific explanations; but it also believes in God revealed in Jesus Christ; it is therefore a *treasure*.

The Church and Its Ministry by DAVID BELGUM. Prentice-Hall, Inc. 1963. 175 pp. \$6.60.

A solid, thorough survey of the subject. Readable and current, the book can serve as a refresher course in pastoral theology.

The Dilemma of Modern Belief by SAMUEL H. MILLER. Harper & Row. 1963. 109 pp. \$3.00.

This is the current edition of the Lyman Beecher Lectures. The Dean of the Harvard Divinity School treats the problem of preaching in a secularized society.

Passion by KARL A. OLSSON. Harper & Row. 1963. 121 pp. \$2.75.

Dr. Olsson is the distinguished president of North Park College in Chicago. He presently serves as one of the vice-chairmen of The General Commission on Chaplains and Armed Forces Personnel. He writes with great skill and feeling. This book gives the reader a modern pilgrimage to the timeless cross.

Sacred and Profane Beauty by GERARDUS VAN DER LEEUW. Holt, Rinehart & Winston. 1963. 340 pp. \$6.50.

A sensitive and elegant treatment of the holy in the arts, the dance, drama, music, architecture, and painting. A book to stretch the mind in the philosophy and theology of the arts.

Christian Doctrine by J. S.

WHALE. Cambridge University Press. 1963. 187 pp. \$1.25 (paperback).

This book has been reprinted many times since its original issue in 1941. It has become a classic in outlines of Christian doctrine. The present edition will be useful for study groups and even wider distribution.

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